



CATALOGUE  
OF THE  
**ARABIC MANUSCRIPTS**  
IN THE  
**LIBRARY OF THE INDIA OFFICE**

VOLUME II

III. FIQH

BY  
**REUBEN LEVY, M.A., Litt.D.**  
*Lecturer in Persian in the University of Cambridge*

PUBLISHED BY ORDER OF  
THE SECRETARY OF STATE FOR INDIA  
AT THE INDIA OFFICE, LONDON

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# CATALOGUE OF ARABIC MANUSCRIPTS

## VOLUME II

### III. FIQH

A. UŞUL (SUNNITE)

**1422**

Foll. 430, ends defective;  $8\frac{1}{2} \times 6$  in.; ll. 19; naskhi; rare rubrications; margins ruled; some injury from damp and insects; 17th century.

[DELHI 652]

A commentary upon a work dealing with the general principles of law. Titles and authors' names are lacking, but the original text would appear to be part of the *Kitāb al-Mabsūt* (otherwise known as *Kitāb al-Asl fi 'l-furū'*) by Abū Hanīfa's disciple Muḥammad b. Ḥasan al-Shaibānī (d. 189/804; cf. *Tabarī* III 2521; Brockelmann I 171 f.).

Beginning (as here extant):

قوله... شرکه فيه لاحد كذا روی عن  
الاعلام... شرکه فيه لاحد كذا روی عن  
الخليل وابن كثيّان ومحمد بن الحسن والشافعى  
رحمه الله ولهذا اضيف الحمد اليه لانه لما كان  
كما [sic] عالم للذات الخ

The passages of the original text are, in the earlier part only, introduced by قوله... The following chapter-headings are provided:

- |  |           |
|--|-----------|
| قوله والقسم الثاني في وجوه البيان بذلك | Fol. 22a  |
| النظر                                  |           |
| قوله فصل في الامر                      | Fol. 89a  |
| في صفة الحسن للماموزية                 | Fol. 138b |
| في حمد الامر والتهى                    | Fol. 160b |
| فصل في بيان اسباب الشوائب              | Fol. 164b |
| في بيان اقسام السنة                    | Fol. 189a |

فى المعارضه

اهلية الانسان للشئ

فصل ولما فرغ الشيخ من بيان الاهلية الخ

واما الرق

End (last complete section):

قوله ومن ذلك اي من باب حروف الشرط اي  
كلماته والفاظه وسميتها حروف باعتبار الاصل فيها  
الخ

No other copy appears to be recorded.

H. Kh.?

**1423**

Foll. 381;  $10\frac{3}{4} \times 6$  in.; ll. 9; bold clear naskhi partially vocalised; margins and interlinear spaces almost entirely occupied by comments; rubrications; worm-holed in places; undated but probably 14th century. [DELHI 398]

كتاب اصول الفقه

*Kitāb Usūl al-fiqh.*

The first volume (of two?) of the treatise on Hanafī jurisprudence by Fakhr al-Islām al-Pazdawī (d. 482/1089; cf. Ibn Qutlūqburghā, no. 122; Brockelmann I 373). It contains the sections on the Qur'ān (beginning fol. 8a) and on Hadīth (beginning fol. 315b).

Beginning:

الحمد لله خالق النسم ووازق القيسير مبدع البدائع  
وشايع السراجين الخ

End:

وهذه الحجج التي ذكرنا وجوها من الكتاب  
والسنة لا تتعارض في انفسها وضعا ولا تناقض لان  
ذلك من العجز تعالى الله من ذلك وإنما يقع  
التعارض بينها والتناقض لجهلنا بالناسخ والمنسوخ فلا  
بد من بيان هذه الجملة

The colophon, in a different hand from the rest, says that the owner and writer of this volume was one Ḥasan ibn Shaikh Rājū.

For other copies see Brit. Mus. Suppl. no. 258; Bankipore XIX (i), pp. 1 f.; Āṣafiyah, p. 88. Printed at Constantinople, 1307/1889-90.

H. Kh. 1 844.

## 1424

Foll. 165; 10 $\frac{5}{8}$  × 7 $\frac{1}{4}$  in; bold naskhī, ll. 7, as far as fol. 100 then good clear nastā'īq, ll. 9; rubrications; numerous marginal and interlinear comments; much worm-eaten; 16th century.

[DELHI 400]

### Kitāb Uṣūl al-fiqh.

Another copy of the same part of the work by al-Pazdawī.

The section on the Qur'ān begins on fol. 6a and on the Sunnah on fol. 130a.

The colophon reads:

سِدِ النَّصْفِ الْأَوَّلُ مِنْ أَصْوَلِ الْبَزْدُوِيِّ وَيَتَلوُهُ بَابُ  
الْمَعَارِضَةِ

## 1425

Foll. 161; 10 $\frac{1}{2}$  × 6 in.; ll. 11; clear naskhī; some marginal notes; 14th century. [DELHI 397]

### Kitāb Uṣūl al-fiqh.

The section on qiyās only, belonging to the same treatise on jurisprudence by Fakhr al-Islām al-Pazdawī.

Beginning:

بَابُ الْقِيَاسِ الْكَلَامُ فِي هَذَا الْبَابِ يَنْقُسِمُ إِلَى أَقْسَامٍ  
أَوْلَاهَا الْكَلَامُ فِي نَفْسِ الْقِيَاسِ وَالثَّانِي فِي شَرْطِهِ  
وَالثَّالِثُ فِي رَكْنِهِ وَالرَّابِعُ فِي حَكْمِهِ وَالخَامِسُ فِي  
دَفْعَهِ الْخَ

End:

وَذَلِكَ مُثْلٌ لِتَنَاوُلِ مَحْظُورِ الْإِحْرَامِ عَنْ ضَرُورَةِ بِالْمَحْرَمِ  
إِنَّهُ يَرْجُصُ لَهُ وَيُضْمِنُ الْجَزَاءَ فَكَذَلِكَ هُمْ تَنَاوُلُهُمْ وَاللَّهُ أَعْلَمُ  
بِالصَّوَابِ

## 1426

Foll. 430 (originally more than 444, the beginning, foll. 70-74 and end lacking); 11 $\frac{1}{4}$  × 7 in.; ll. 31; small cursive naskhī with insertions in a larger hand; rubrications; marginal notes; some leaves damaged; 15th century. [DELHI 458]

A commentary on the *Uṣūl* of al-Pazdawī, by an author unnamed.

Beginning (fol. 9):

الْسَّنَةُ وَالْجَمَاعَةُ الَّذِي هُوَ عَبَارَةٌ طَرِيقَ الصَّحَافَةِ  
الْخَ

After the introduction, the significant portion of the text—apart from the commentary—begins (fol. 11 (13)a):

وَهُذَا الْكِتَابُ الَّذِي... لِبَيَانِ النَّصْوصِ بِمَعَانِيهَا  
وَتَعْرِيفِ الْاَصْوَلِ بِفَرْوَعَهَا عَلَى شَرْطِ الْإِيْجَازِ وَالْإِخْتَصَارِ  
... اَعْلَمُ بَانِ اَصْوَلِ الشَّرْعِ ثَلَاثَةُ الْكِتَابِ وَالسَّنَةِ وَالْجَمَاعَةِ  
وَالْاَصْلُ الرَّابِعُ هُوَ الْقِيَاسُ الْخَ

Headings are marked as follows:

Fol. 69 (61) b	قوله اما الكتاب
Fol. 233 (225) b	باب حروف المعانى
Fol. 247 (239) a	باب حروف الجر
Fol. 256 (248) a	باب الصریح والکنایة
Fol. 258 (250) a	باب وجوه الوقف
Fol. 282 (274) b	باب العزيمة والرخصة
Fol. 290 (282) b	باب حكم الامر والنتي
Fol. 293 (285) b	باب بيان الشرائع
Fol. 306 (298) b	باب المعارضۃ
Fol. 322 (314) a	باب التغییر
Fol. 331 (323) b	باب بيان الضرورة
Fol. 335 (327) b	باب محل النسخ
Fol. 338 (330) a	باب تقسيم الناسخ

Fol. 347 (339) <i>a</i>	باب متابعة اصحاب النبي
Fol. 348 (340) <i>b</i>	باب الاجماع
Fol. 351 (343) <i>a</i>	باب شرط الاجماع
Fol. 355 (347) <i>a</i>	باب القياس
Fol. 412 (398) <i>a</i>	باب تقسيم الشروط
Fol. 418 (404) <i>b</i>	باب بيان الاهلية
Fol. 421 (407) <i>b</i>	باب الامور المعتبرة
Fol. 422 (408) <i>a</i>	باب الاهلية
Fol. 424 (410) <i>b</i>	باب الامور المعرفية
Fol. 431 (417) <i>a</i>	باب العوارض

End (as here extant):

ذكر ابو يوسف ومحمد... في مسلسلة السيدات  
حتى اوجبا الف... وليس بذكر ان من الوجب  
الذى ذكر ابو حنيفة ...

No other copy appears to be recorded.  
H. Kh.?

## 1427

Foll. 530, beginning defective;  $10\frac{3}{4} \times 6\frac{7}{8}$  in.; ll. 29; naskhi, in more than one hand, frequently ill-written, with added folios at the beginning and end in nasti'līq; rubrications; original text written in larger and distinctive script in the first half of the manuscript; margins ruled; worm-eaten; date 1254/1838.

[DELHI 570]

## شرح البزدوى Sharḥ al-Pazdawī.

A commentary upon the *Uṣūl* of al-Pazdawī by an author whose name is not given.

Beginning (as here extant):

افتتح كتابه اولا بالسممه تيمنا واقتداء بعنوان  
الى صلی الله عليه وسلم كل امر دی مال امر بید  
اسم الله الخ

The commentary proceeds by way of objection and answer introduced by *فإن قلت* or *أجيب* respectively. Forty-nine chapter-headings are marked, beginning with (fol. 77*a*) and ending with (fol. 497*a*).

End:

الاباحة مطلقة ولا يصير كطعم نفسه في الاباحة  
حتى وجوب عليه الضمان بالتناول ولو صير كان  
ماحورا بخلاف طعام نفسه،

No other copy appears to be recorded.  
H. Kh.?

## 1428

3812*a*. Foll. 1–6, 57, 58, 7–38;  $8 \times 6\frac{1}{2}$  in.; ll. 25–30; naskhi, for the most part unpointed; rubrications; stained by damp and earlier leaves injured; date 583/1187; copyist, Abū 'Ali al-Hasan b. Ishāq. [Purchased 30 March 1910]

A short treatise on the *Uṣūl*, called on the title-page التمهيد في اصول الفقه and attributed to the Imām Muḥammad b. Idrīs al-Shāfi'i (d. 204/820; cf. Goldziher, *Zahiriten*, pp. 20–26 and *Muhammedanische Studien* II 83; Brockelmann I 178 etc.). Neither title nor author's name appears in the text and no work of the given title is to be found in H. Kh. It is not the *risālah* commonly attributed to the Imām al-Shāfi'i.

Beginning:

يستحقه و صلواته على محمد حامد البهين و ...  
سد المرسلين... سالى احوالى ان اصنف له [sic]  
محضرا في اصول الفقه الخ

The work contains the following, amongst other, bābs:

Fol. 1 <i>b</i>	بيان العلم والظن
Fol. 2 <i>a</i>	بيان الفقه
Fol. 2 <i>b</i>	اقسام الكلام
Fol. 3 <i>a</i>	في الحقيقة والمجاز
Fol. 3 <i>b</i>	بيان الوحوه الى توحد منها الاسماء
Fol. 4 <i>a</i>	الكلام في الامر والنبي
Fol. 4 <i>b</i>	ما يخص الامر من الابحاث
Fol. 5 <i>a</i>	في الامر هل نعمى الفعل الخ
Fol. 5 <i>b</i>	الامر يأسا على وجه البر لله الخ
Fol. 6 <i>a</i>	في ان الامر يدل الخ
Fol. 6 <i>b</i>	من لا بد حل في الامر الخ

- Fol. 57a بیان الفرق والواحد والسمه الخ  
Fol. 57b العول... عوار الامر الخ  
Fol. 58a العول في العموم والخصوص  
Fol. 58b اسات صمه العموم  
Fol. 7a ما يصح دعوا العموم الخ  
Fol. 7b القول في الشخصوص  
Fol. 7b ذكر ما يحوز شخصه الخ  
Fol. 8a بيان الاذله التي يحوز الشخصوص بها الخ  
Fol. 10a القول في الخط الوارد الخ  
Fol. 11a القول في الاستفتا الخ  
Fol. 11b العول في المطلوب  
Fol. 12a العول في مفهوم الخطاب  
Fol. 13a الكلام في المحمل  
Fol. 14a الكلام في السان  
Fol. 14b الكلام في النسخ والمدل الخ  
Fol. 16b ما يعرف به الناسخ من المسوخ  
Fol. 17a العول في سرع من فلما الخ  
Fol. 17a العول في حروف المعاني  
Fol. 18b العول في افعال رسول الله الخ  
Fol. 19a العول في الامارات الخ  
Fol. 19b العول في احصار الاحاد  
Fol. 20a العول في المراسيل والمرسل  
Fol. 22a العول في كشفه الروايه  
Fol. 22b العول في ترجم الحرس الخ  
Fol. 23b ذكر معنى الاصحاع الخ  
Fol. 25b العول في احلاف الصحابه  
Fol. 27a سان حد الفياس  
Fol. 28a الكلام في سان ما ستمل العباس عليه  
Fol. 29a العول في سان العله  
Fol. 30a سان الحكم  
Fol. 31a سان ما يفسد العله  
Fol. 34b ما يسوي نعاه [sic] على حكم الاصل الخ  
Fol. 35b المعنى والمسعنى  
Fol. 36a العول في الاصحاء  
Fol. 37a العول في تحرير المحبب

End:

وهذا خطأ لا يه لیس في تجوير ذلك احالة ولا مصاد  
وحش ان تكون حارقاً،

No other copy appears to be recorded.  
Not noted in H. Kh.

## 1429

Foll. 58a-147b, end defective;  $6\frac{3}{4} \times 5\frac{1}{2}$  in.;  
ll. 17; rubrications; clear naskhi, sometimes  
vocalised; marginal comments; worm-eaten;  
14th century. [DELHI 450b]

An incomplete work on the *Uṣūl*, with a critical examination of them and the deduction of *furū'* or practical applications. The author is called "al-Shaikh al-Imām al-Ajall Burhān al-Ā'immaḥ Sirāj al-Ummah". This may, therefore, be the *Kitāb al-Uṣūl* of 'Umar b. 'Abdal-Ā'zīz b. 'Umar ibn Māzah, Burhān al-Ā'immaḥ, Abū Muḥammad, known as al-Ḥusām al-Shāhīd, who died in 536/1141 (Ibn Qutlūbūghā, no. 139; H. Kh. I 339; Brockelmann I 374).

Beginning:

الحمد لله مستحق الحمد حتى لا انقطاع  
ومستوجب السكر نافضي ما يستطاع... قال السخن  
الامام الاجل برهان الانسنه سراح الامم... اعلم ان  
المسيطره في احكام السريعة لتبين الحق ورفع الشبه  
مندوب اليها يحوى التوارث من السلف الخ

The main extant divisions of the work as given in the manuscript are as follows:

- |          |                                      |
|----------|--------------------------------------|
| Fol. 58a | فصل في بيان حد السوال والجواب        |
| Fol. 60a | فصل في بيان انواع الحج               |
| Fol. 67a | ثم لا بد من معرفة انواع الفاظ العموم |
| Fol. 72b | في بيان احكام الحقيقة والمجاز        |
| Fol. 81b | فاما الكلام في النهي                 |
| Fol. 83a | بيان اسباب الشرایع                   |
| Fol. 85a | فصل القضا والاداء                    |
| Fol. 92a | فان تعلق المحبب [sic] بالسنة         |

Fol. 99a	اما نسخ الكتاب بالكتاب والسنة بالسنة
Fol. 101b	اما اذا احتج المحيي بالقياس
Fol. 122a	في بيان دفع النفق
Fol. 126a	في بيان القلب والعكس
Fol. 130a	في بيان تفسير الترجيح
Fol. 134a	في بيان الاعتراضات الصحيحة
	ثُمَّ لَا بد من معرفة الاسباب [sic] والعلل
	والشروط والاحكام المشروعة المتعلقة بهذه
Fol. 139a	الاسباب

End (as here extant):

فِسْحُ الْوَجُوبِ فِي الْحَقِيقَةِ وَرَبِّهِ لَهَا ذَمَّهُ . . .

No other copies appear to be recorded.  
[Berlin 4372 is a copy of the *Husāmī* by Akhsikatī.]

H. Kh. I 339.

## 1430

Foll. 187; 11 × 6 $\frac{7}{8}$  in.; ll. 5; bold clear naskhī; partially vocalised; rubrications; first 8 leaves have margins ruled; numerous interlinear and marginal comments; end defective; in places worm-eaten; 16th century. [DELHI 401]

### كتاب المنتخب في اصول المذهب

Kitāb al-Muntakhab fī uṣūl al-dīn  
al-madhab.

(Also called) المختصر في اصول الفقه

A concise treatise on Ḥanafī jurisprudence by Abū ‘Abd Allāh al-Husāmī al-Akhsikatī (Muhammad ibn Muhammad ibn ‘Umar, d. 644/1246), after whom the work is frequently called *al-Husāmī*. (Cf. Ibn Qutubughā, no. 167; Brockelmann I 391, no. 40.)

Beginning:

أَمَّا بَعْدَ حَمْدُ اللَّهِ عَلَى نَوَافِهِ وَالصَّلَوةِ . . . فَانَّ أَصْوَلَ الشَّرْعِ ثَلَاثَةُ الْكِتَابُ وَالسُّنْنَةُ وَاجْمَاعُ الْأَمَّةِ وَالاَصْلُ الْأَرْبَعُ الْقِيَاسُ الْخَ

The four main divisions are as follows:

Fol. 2b	(1) الكتاب
Fol. 76a	(2) في بيان اقسام السنة
Fol. 105a	(3) الاجماع
Fol. 108b	(4) القياس

End (as here extant):

وَمَعْنَى الْإِفَرَادِ أَنْ يُعْتَبَرَ كُلُّ مُسَمٍّ بِانْفَرَادِ كَانَ لِيْسَ مَعَهُ غَيْرُهُ . . .

For other manuscripts see Loth 293–7; Brit. Mus. 118; Bankipore xix (i), no. 1495; Aṣafiyah, p. 94. Printed with the *Tāḥqīq* (commentary by ‘Abd al-‘Azīz al-Bukhārī), Lucknow 1292/1875, and with other commentaries Lucknow 1900 and 1906, Delhi 1907, etc.

H. Kh. VI 163.

## 1431

Foll. 191; 8 $\frac{7}{8}$  × 5 $\frac{1}{2}$  in.; ll. 5; ornate naskhī; many interlinear and marginal glosses; date 948/1541–2. [DELHI 423]

### Kitāb al-Muntakhab fī uṣūl al-dīn.

Another copy of the work known as *al-Husāmī*, by al-Akhsikatī (see 1430).

## 1432

Foll. 104; 11 × 7 in.; ll. 7; large well-written nasta’liq; rubrications; numerous marginal and interlinear notes; date 1236/1821. [DELHI 422]

### Kitāb al-Muntakhab fī uṣūl al-dīn.

Another copy of the work known as *al-Husāmī*, by al-Akhsikatī (see 1430).

The work is preceded by two folios, in a different hand, belonging to a treatise on kalām.

## 1433

Foll. 148–184b; 6 $\frac{3}{4}$  × 5 $\frac{1}{2}$  in.; ll. 13; clear and partially vocalised naskhī; rubrications; marginal comments; date 708/1308–9. [DELHI 450c]

### Kitāb al-Muntakhab fī usūl al-madhhab.

The latter portion only of the work by al-Akhsikati (see 1430). The extant chapters occur as follows:

Fol. 151b	باب بيان اقسام السنة
Fol. 160b	باب الاجماع
Fol. 161a	باب القياس

### 1434

Foll. 266;  $11\frac{7}{8} \times 6\frac{5}{8}$  in.; ll. 25; nasta'liq (two inserted folios in naskhi); rubrications; 18th century. [DELHI 417]

### غاية التحقيق أو كتاب التحقيق

Kitāb al-Tahqīq or Ghāyah al-tahqīq.

A commentary on al-Akhsikati's work on Hanafī principles of jurisprudence, the *Muntakhab fī usūl al-dīn*, by 'Abd al-'Azīz ibn Ahmad ibn Muḥammad al-Bukhārī (d. 730/1329-30; cf. *Fawā'id al-Bahiyah*, p. 40; Brockelmann i 381).

Beginning:

الحمد لله الذي مهد مبانى الاسلام بالآيات  
الظاهرة واحكم قواعد الاحکام الخ

The main divisions occur as follows:

Fol. 3b	اما الكتاب
Fol. 104b	باب فى اقسام السنة
Fol. 145b	الاجماع
Fol. 147b	القياس

The sections of the original text are introduced by قوله.

End:

يصيرون من الذاكرين لقسمته والشاكرين لنعمته  
الله المنعم المتنان المكرّم الدين والحمد لله الخ

For other copies see Brit. Mus. 1578 and Suppl. 261; Ḵāṣfiyah, p. 88; Bankipore xix (i), no. 1499-1500. Printed Lucknow 1876.  
H. Kh. vi 163.

### 1435

4098. Foll. 247, lacuna after fol. 59 (Arabic 58);  $10\frac{1}{2} \times 8\frac{1}{2}$  in.; ll. 25; good naskhi; some marginal comments; date 731/1331 (first folio a much later addition). [Purchased 3 April 1925]

### Kitāb al-Tahqīq.

Another copy of 'Abd al-'Azīz b. Ahmad al-Bukhārī's commentary on Muḥammad b. Muḥammad al-Akhsikati's compendium of Hanafī fiqh, the *Muntakhab fī usūl al-dīn*.

### 1436

Foll. 189;  $10\frac{3}{10} \times 6$  in.; ll. 31; many folios damaged by rodents or insects, others misplaced or missing; nasta'liq; rubrications; date 1132/1720. [DELHI 418]

### Kitāb al-Tahqīq.

Another copy of the work by 'Abd al-'Azīz ibn Ahmad al-Bukhārī.

### 1437

Foll. 113;  $11\frac{3}{4} \times 7$  in.; ll. 25; clear Persian naskhi; original text overlined in red; infrequent rubrications; 18th century. [DELHI 443]

### [شرح الحسامي]

A commentary on Husām al-Dīn al-Akhsikati's *Muntakhab fī usūl al-dīn* by Muḥammad Ya'qūb Abū Yūsuf al-Banbānī (d. after 1081/1670-1; cf. no. 1525). According to the colophon, the work was composed at Kābul.

Beginning:

الحمد لله المبدئ والمعيد الحكيم الفعال لما  
يشاء وما يريد... وبعد يقول الفقير الى الفضل  
الويانى محمد يعقوب البنباني قال المصنف... محمد  
الله على زواله الخ

Chapter-headings are few, but the main divisions, with some subordinate ones, occur as follows:

Fol. 2a	اما الكتاب
Fol. 23b	في الامر

Fol. 35b	في النهى	Fol. 141b	باب في بيان اقسام السنة
Fol. 41b	في بيان اسباب الشرایع	Fol. 171a	فصل في المعارضه
Fol. 52b	في المعارضة	Fol. 214a	باب الاجماع
Fol. 58b	في بيان التبديل	Fol. 225a	باب القياس
Fol. 62b	باب الاجماع	Fol. 277a	فصل في التوجیح
Fol. 63b	باب القياس	Fol. 284b	فصل ثم جملة ما يثبت بالحج [sic] التي مر ذكرها
End:			
	فمعنى الافراد ان يعتبر كل مسمى بانفراده في ثبوت الجزاء له كانه هو وحده ليس معه غيره، هذا ما تيسر من تلخيص القواعد وجمع الفرایيد والزواید في بلدة كابل الحمد لله الخ		فصل ولما فرغ الشيخ... من بيان الحج [sic] الاربعة التي هي خطابات الشرع... شرع في بيان العقل

For other copies see *Aṣafīyah*, p. 96.  
Printed Delhi 1308-10/1890-2.

Not noted in H. Kh.

## 1438

Foll. 444, beginning defective;  $11\frac{7}{8} \times 6\frac{3}{8}$  in.; ll. 21; margins from 1-146 damaged and for the most part badly repaired; Persian naskhī; 18th century.  
[DELHI 456]

A commentary on a work of *Uṣūl*, probably the *Husāni* of Akhsikati by an author unnamed. The same section-headings occur in Berlin no. 4372 (q.v.), which is wrongly described as the *Kitāb al-Uṣūl* of Ibn Māzah.

Beginning (of first complete section, fol. 1b):

وقوله لبعده الذى يولد... وهو معروف النسب من الغير هذا ابنى فعندها هو خلف... العتق عن قوله هذا ابنى لابنه الحقيقي الخ

The following section-headings appear:

Fol. 72a	فصل في حكم الواجب بالامر
Fol. 90b	فصل في صفة الحسن المأمور به
Fol. 93b	فصل في النهى
Fol. 111a	فصل في حكم الامر والنهي
Fol. 115b	فصل في بيان اسباب الشرایع
Fol. 124a	فصل في العزيمة والرخصة

Fol. 141b	فصل في المعارضه
Fol. 171a	باب الاجماع
Fol. 214a	باب القياس
Fol. 225a	فصل في التوجیح
Fol. 277a	فصل ثم جملة ما يثبت بالحج [sic] التي مر ذكرها
Fol. 284b	فصل ولما فرغ الشيخ... من بيان الحج [sic] الاربعة التي هي خطابات الشرع... شرع في بيان العقل
Fol. 319a	فصل في الامور المعترضة على الاهلية
Fol. 339a	فصل في العوارض المكتسبة
Fol. 339b	باب حروف المعانى وانما اخر الشيخ... هذا الباب الى اخر الكتاب لانه من قسم النحو لا من الفقه الصرف
Fol. 418b	قوله من دخل منكم اولا فله كذا فان هناك اذا دخلت العشرة معالما يكتفى شئ لان كلمه من توجب عموم الجنس ولا يوجد فردا كل واحد من الداخلين

End:

قوله من دخل منكم اولا فله كذا فان هناك اذا دخلت العشرة معالما يكتفى شئ لان كلمه من توجب عموم الجنس ولا يوجد فردا كل واحد من الداخلين

No other copy appears to be recorded.  
H. Kh.?

## 1439

Foll. 72—one folio lacking after fol. 19;  $9\frac{3}{8} \times 6\frac{3}{4}$  in.; ll. 10; cursive inelegant naskhī with an insertion (foll. 21-40) in good nastā'liq; rubrications; numerous marginal notes; worm-eaten; 18th century.  
[DELHI 403]

### كتاب الاصول Kitāb al-Uṣūl

(Generally known as *Uṣūl al-Shāshī*)

A treatise on Hanafi jurisprudence, called in the (Persian) colophon *Kitāb-i Shāshī*, by an author who cannot be identified with certainty. Possibly he was the Shāshī Abū Bakr Muḥammad b. Aḥmad b. Husayn b. ‘Umar, surnamed Fakhr al-İslām and known as al-Mustazhirī. He was a teacher at the Niżāmiyah Madrasah at

Baghdād, where he died in 507/1114, Abū Naṣr b. al-Šabbāgh, author of the *Šhāmil*, having been one of his predecessors in office (Ibn Khallikān, tr. de Slane II 625). This Ibn al-Šabbāgh is mentioned on fol. 57<sup>b</sup> of the manuscript. The work is usually, however, attributed to al-Qaffāl al-Šāshī.

H. Kh. v 81 calls the work *Kitāb al-Khamṣīn* because it was finished in the author's fiftieth year. See further Bankipore XIX (i), no. 1501, where the authorship of the work is discussed at some length.

Beginning:

الحمد لله [sic] الذى اعلى منزلة المؤمنين  
بكرىء خطابه... والسلام على ابيحنيفة [sic] واحبابه  
اما بعد فان اصول الفقه اربعة الخ

The work is divided into 4 *bahth* as follows:

- |                      |                      |
|----------------------|----------------------|
| Fol. 1 <sup>b</sup>  | (1) في كتاب الله     |
| Fol. 50 <sup>a</sup> | (2) في سنة رسول الله |
| Fol. 54 <sup>a</sup> | (3) في الاجماع       |
| Fol. 57 <sup>a</sup> | (4) في القياس        |

End:

فقال محمد رح ما بال السمك لا خمس فيه قال  
انه يتولد من الماء فلا خمس فيه كالماء

For other copies see Bankipore, *loc. cit.*; Aṣafiyah, p. 88; Rāmpūr, p. 2; Calcutta Madrasah, 17. Printed Lucknow 1210/1795-6, 1279/1862-3, etc.; Delhi 1303/1886. H. Kh. v 81.

## 1440

Foll. 75; 10<sup>7</sup> × 6 in.; ll. 11; cursive *naskhī*; rubrications; some marginal notes; worm-eaten; date [1]240/1824-5. [DELHI 404]

### Uṣūl al-Šāshī.

Another copy of the *Kitāb al-Uṣūl* (see 1439).

The four ruknīs begin on foll. 1<sup>b</sup>, 50<sup>b</sup>, 54<sup>a</sup> and 58<sup>a</sup> respectively.

## 1441

Foll. 191; 9<sup>1</sup><sub>2</sub> × 6<sup>5</sup><sub>8</sub> in.; ll. 17; careless and inelegant *naskhī*; rubrications; original text overlined in red; numerous interlinear and marginal comments; 18th century. [DELHI 445]

### أصول الحواشى لاصول الشاشى

#### Fuṣūl al-hawāshī li-usūl al-Šāshī.

A commentary [by ? Ilāh-Dād, d. 923/1517 or 932/1525; cf. Bankipore XIX (i), no. 1494, p. 1] on the treatise on jurisprudence known as the *Uṣūl al-Šāshī*.

Beginning:

الحمد لله على سوابع نعماته المتواترة في كل زمان وسوابع الآية المتقاطرة في كل آن... فان اهم المطالب الدينية واعظم المعالجات اليقينة علم الفقه... وان الكتب المصنوعة في اصول هذا الفن اكثرها تداولها واقربها تناولا الكتاب المعروف باصول الشاشى الخ

The main themes (*bahth*) occur as follows:

- |                       |                  |
|-----------------------|------------------|
| Fol. 5 <sup>a</sup>   | في كتاب الله     |
| Fol. 139 <sup>a</sup> | في سنة رسول الله |
| Fol. 150 <sup>b</sup> | في الاجماع       |
| Fol. 161 <sup>b</sup> | في القياس        |

End:

لان السمك كالماء لانه لم يرد عليه قبر احد ولا  
خمس في الماء والله اعلم بانصواب

For another copy see Calcutta Madrasah 18.

Printed Delhi 1293/1876, 1302/1885.

Not noted in H. Kh.

## 1442

Foll. 67—originally probably 99; 9<sup>3</sup><sub>8</sub> × 5<sup>1</sup><sub>2</sub> in.; ll. 24; *naskhī*; rubrications; original text overlined; numerous marginal comments; incomplete at the end; 18th century. [DELHI 446]

### Fuṣūl al-hawāshī li-usūl al-Šāshī.

Part of the work which is found in full in no. 1441. It begins with the *faṣl fi 'l-nahy* (fol. 94<sup>a</sup> in no. 1441).

## 1443

Foll. 116;  $9\frac{1}{4} \times 6\frac{3}{4}$  in.; ll. 17 and 21; naskhī; rubrications; original text overlined; marginal comments; 18th century. [DELHI 453]

**Fuṣūl al-ḥawāshī li-uṣūl al-Shāshī.**

Another copy of the commentary on the *Uṣūl al-Shāshī*.

## 1444

Foll. 107;  $11\frac{3}{4} \times 7$  in.; ll. 25; Persian naskhī; rubrications; original text overlined; 18th century. [DELHI 469]

**معدن الاصول****Ma'din al-uṣūl.**

A commentary on the *Uṣūl al-Shāshī* by Ṣafīy Allāh ibn Nuṣair.

Beginning:

الحمد لله الذي أهمنا دعائياً أصول الفقه بكلمه  
القديم ووقفنا بمخاوله [sic] الحق الصريح بقصده  
العظيم الخ

No chapter-headings are indicated and the work ends abruptly, apparently uncompleted.

End (as here extant):

وهذا تقسيم الامر بهذا الاعتبار الى المطلق عن  
الوقت والى الموقت بالوقت فشرع المصنف في بيان  
ذلك فقال المامور به نوعان،

No other copy appears to be noted.

Not noted in H. Kh.

## 1445

Foll. 284+ix;<sup>1</sup>  $11\frac{1}{8} \times 7\frac{1}{8}$  in.; ll. 23; good clear naskhī; rubrications; margins ruled; end leaves damaged by insects and damp; 15th century. [DELHI 472]

<sup>1</sup> Some folios are misplaced:

New	Original
239-243	= 224-229
229-237	= 230-238
224-228	= 232-243

**المحصول في اصول الفقه****al-Maḥṣūl fī uṣūl al-fiqh.**

A comprehensive and systematic treatise on the foundations of Muslim law by Fakhr al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Umar al-Rāzī (d. 606/1209; cf. Brockelmann I 506, to whose references add Ibn Qutlūbughā, p. 93), preceded by a table of contents (foll. i-ix), part missing.

Beginning:

الحمد لله رب العالمين و صلوته على النبي  
محمد وآله الطاهرين، الكلام في المقدمات الخ

The principal subjects treated (sections headed) **كلام** occur as follows:

Fol. 1b	في المقدمات
Fol. 44a	في الاوامر والنواهى
Fol. 84a	في العموم والخصوص
Fol. 91a	في الجمع المنكر
Fol. 123a	في الناسخ والمنسوخ
Fol. 134b	في الاجماع
Fol. 158a	في الاخبار
Fol. 191a	في القياس
Fol. 244b	في التعادل
Fol. 258a	في الاجتماع
Fol. 267a	في المقتني
Fol. 270b	في ما اختلف فيه المجتهدون

End:

واعلم انما جمعنا هذه الوجوه لان اكثرا مناظرات  
أهل هذا الزمان في الفقه دائرة على امثال هذه  
الكلمات ولما وصلنا الى هذا الموضع قطعنا الكلام  
حامدين للستة،

For other copies see Bankipore xix (i), no. 1560; Paris 790; Cairo II 263. Part iii (on *Qiyās*) occurs in Brit. Mus. Suppl. 259, and a part, with commentary by Maḥmūd al-Urmawī, in Bodleian I 267. The latter may be the abridgement of the work by al-Urmawī, for which see Loth 292.

H. Kh. v 423 f.

## 1446

Foll. 1–56;  $6\frac{3}{4} \times 5\frac{1}{2}$  in.; ll. 15 and 17; clear and partially vocalised naskhī degenerating into shikastah; marginal comments; worm-eaten in places; date 708/1308–9. [DELHI 450a]

### الفنية من الأصول al-Ghunyaḥ min al-uṣūl.

A concise and lucid treatise on Uṣūl by an author unnamed.

Beginning:

الحمدُ لله رب العالمين والعاقبة للمتقين والصلوة على رسوله... أمّا بعْد فاني وحدت امر الدين بعد التوحيد دايراً على عَمَّ [sic] الشريعة والستة... فرغمت في جمع جملٍ من الفضول تقع بها الهايأة والكتفائية... وسميتها العنية [sic] من الأصول الخ

The chapters indicated are as follows:

- |          |                             |
|----------|-----------------------------|
| Fol. 3a  | وكتاب الله ما يوجب الخ      |
| Fol. 3b  | القول في بيان الخبر المتوتر |
| Fol. 3b  | القول في اجماع هذه الامة    |
| Fol. 6b  | القول في مطلق الامر         |
| Fol. 8b  | القول في مطلق النهى         |
| Fol. 10a | فصل في بيان الاسباب الشرعية |
| Fol. 12a | فصل في القضاء والإداء       |
| Fol. 12b | فصل في بيان العزيمة والرخصة |
| Fol. 28b | باب الكلام في الحجج المجوزة |
| Fol. 30b | باب معرفة الخبرين           |
| Fol. 32a | باب القول في الرواية        |
| Fol. 33a | باب نقل الحديث              |
| Fol. 33b | باب في انتقاد الحديث        |
| Fol. 34b | باب فيما يرد به الخبر       |
| Fol. 36a | باب المعارضة                |
| Fol. 39a | باب القياس                  |
| Fol. 48b | فيما يجوز به النسخ          |
| Fol. 50a | في شرع الرسول من تلقاء نفسه |
| Fol. 51a | في تقليد الصحابي [sic]      |
| Fol. 53b | في المجتهد اذا عمل باجتهاد  |
| Fol. 54a | في مسائل شتى                |

End:

والملك لما جعل سرطا لنعماد الصرف بدور نعاد  
الصرف معه وحوداً وعدماً ومع هذا لا بد ان  
الملك سب اعداء الصرف والحمد لله

No other copy appears to be recorded.  
Not noted in H. Kh.

## 1447

Foll. 188b–216;  $6\frac{3}{4} \times 5\frac{1}{2}$  in.; ll. 13; ornamental naskhī; rubrications; end defective; 14th century. [DELHI 450e]

### منار الانوار في اصول الفقه Manār al-anwār fī uṣūl al-fiqh.

An incomplete copy of a well-known work on Uṣūl by Abū 'l-Barakāt 'Abd Allāh ibn Ahmad al-Nasafī, known as Hāfiẓ al-Dīn (d. 710/1310 or 711/1311; cf. Ibn Qutlūbughā, no. 86 and p. 110; Flügel, Classen, p. 276; Brockelmann II 196. *Durar al-kāminaḥ* II 247 gives the date 701/1301–2).

Beginning:

الحمد لله الذي هداانا الى الصراط المستقيم  
والصلوة على من اختص بالحلق العظيم... اعلم  
ان اصول الشرع بخلافه الخ

End (as here extant):

كما ادا حلّ قيد عبد حسن اتق وشرط اشمالا  
مسلمان [?] كاول السرطس

For other copies see Loth 312; Brit. Mus. 205; Bankipore XIX (i), no. 1502. Printed Delhi 1870, etc.

H. Kh. VI 121.

## 1448

Foll. 245 (fol. 188 missing, some folios damaged and some misplaced);<sup>1</sup>  $10\frac{3}{4} \times 7$  in.; ll. 5; bold vocalised naskhī; rubrications; margins ruled; numerous marginal comments; worm-eaten; date 986/1578. [DELHI 459]

<sup>1</sup> Order:

	Present fol.	Original fol.
	118	149
	119	150
	120–125	143–148
	126–148	120–142

**Manār al-anwār.**

Another copy of the work on *Uṣūl* by Abū 'l-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī.

Beginning:

الحمد لله الذي هدانا إلى صراط المستقيم والصلوة  
على من اختص بالخلق العظيم الخ

The following section and chapter-headings are marked:

Fol. 112 (113) <sup>b</sup>	فصل في المشروعات
Fol. 121 (119) <sup>b</sup>	فصل في الامر والنهي
Fol. 123 (121) <sup>b</sup>	باب في بيان اقسام السنة
Fol. 139 (137) <sup>b</sup>	باب في المعارضة
Fol. 156 (154) <sup>b</sup>	باب افعال النبي
Fol. 161 (159) <sup>b</sup>	باب الاجتماع
Fol. 165 (163) <sup>b</sup>	باب القياس

End:

ولهذا اذا صبر في هذين القسمين حتى قتل صار  
شهيداً والله اعلم بالصواب'

**1449**

Foll. 197 (lacking 56–63, 168–176); 11 × 6½ in.; ll. 31; cursive *naskhi*; rubrications; some marginal comments; in places worm-eaten; copyist, Yūsuf b. Muḥammad... Hilāl al-'Attār; date 806/1403–4. [DELHI 457]

### كشف الاسرار في شرح المنار

*Kashf al-asrār fī sharḥ al-Manār.*

A treatise on *Uṣūl* by Abū 'l-Barakāt 'Abd Allāh b. Aḥmad b. Maḥmūd al-Nasafī (d. 710/1310; cf. no. 1447 *supra*), who declares in the preface that, after composing for the scholars of *Bukhārā* and elsewhere a compendium of the works on *Uṣūl* by *Fakhr al-Islām* (al-Pazdawī) and *Shams al-Ā'imma* al-Sarakhsī, he now elucidated some of the profundities of the *Uṣūl al-fiqh* of *Fakhr al-Islām*. The work resolves itself into a commentary on his own treatise, the *Manār al-anwār*, as is indicated on fol. 3a and in the colophon.

Beginning:

احمد الله ذا الحجة الباهره والعزه القاهره على  
نجمه العظام ومننه الجسمان الخ

The main chapters occur as follows:

Fol. 36	باب اما الكتاب
Fol. 84 (76) <sup>a</sup>	باب بيان اقسام السنة
Fol. 115 (107) <sup>a</sup>	باب الاجتماع
Fol. 118 (110) <sup>a</sup>	باب القياس

End:

فانا احمننا على ان من ليس كذلك وهو مومن  
والجواب ان معناه انما الكامل في الامان والله  
اعلم الخ

Colophon:

فرغ عن تمت [sic] كتابه كشف الاسرار في  
توضيح متن المنار العبد الضعيف الراجحي رحمه رب  
الغفار يوسف بن محمد... هلال العطار في الرابع  
والعشرون [sic] من شهر النبي المختار سنه ست  
وتمامياه لله اعفر لمن كتب ولمن قرأ الخ

For other copies see Loth 314; Ḥāfiyah, p. 100. Printed Būlāq 1316/7.  
H. Kh. vi 121.

**1450**

Foll. 111 (66–71 are missing); 10⅔ × 5⅓ in.; ll. 15; Persian *naskhi* merging into *nasta'liq*; rubrications and occasional marginal notes; text overlined in red; some leaves damaged by damp; date 1183/1769–70. [DELHI 435]

### دائر الوصول الى علم الاصول

*Dā'ir al-wuṣūl ilā 'ilm al-uṣūl.*

A commentary on a work on jurisprudence, compiled by the author of *Madār al-fuhiṣ fī sharḥ manār al-uṣūl*, i.e. Abū 'Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī (? 10/16th century; cf. Bankipore xix (i), p. 15), who bore the title of Mu'īn (H. Kh. vi 125). He explains that this earlier work, though brief, contained many profundities, which he elucidates here. The *Madār* is itself a commentary on the *Manār al-anwār* of al-Nasafī.

## Beginning:

الحمد لله الذي سقي لاصول المستبدين من  
كثير غرائب الفهوم ماء الخ

The main divisions of the treatise begin as follows:

Fol. 2b	امّا الكتاب
Fol. 55a	بيان اقسام السنة
[? Ijmā'	not marked]
Fol. 72a	القياس

## End:

حتى قتل صار شبيدا لانه بدل نفسه لاقامة حق  
محترم، الحمد لله على جميع نعمائه الخ

For other copies see Loth 315; Bankipore xix (i), no. 1506. Printed at Lucknow 1877.  
Not noted in H. Kh.

## 1451

Foll. 122;  $9\frac{3}{4} \times 5$  in.; ornate naskhī; original text overlined; some marginal comments; many folios damaged and repaired; date 1182/1768–9.

[DELHI 436]

## Dā'ir al-wuṣūl ilā 'ilm al-uṣūl.

Another copy of the work by Abū 'Abd Allāh Muḥammad ibn Mu'bārak Shāh al-Harawī.

## 1452

Foll. 104;  $9\frac{3}{4} \times 5\frac{1}{2}$  in.; ll. 18; original text overlined in red and black; nasta'līq—some folios in naskhī; worm-eaten; some marginal notes and a few rubrications; date 1197/1783. [DELHI 437]

## Dā'ir al-wuṣūl ilā 'ilm al-uṣūl.

Another copy of the work by Abū 'Abd Allāh Muḥammad ibn Mu'bārak Shāh al-Harawī.

## 1453

Foll. 86;  $11\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 21; nasta'līq—first folio in a different hand from the remainder; rubrications; text of original overlined in red; margins ruled in earlier folios; numerous marginal notes; date 1138/1725. [DELHI 438]

## Dā'ir al-wuṣūl ilā 'ilm al-uṣūl.

Another copy of the work by Abū 'Abd Allāh Muḥammad ibn Mu'bārak Shāh al-Harawī.

## Colophon:

تمت تمام شد بتاريخ پانزدهم شهر محرم سنه  
هشتم جلوس میمنت مانوس شہنشاه محمد شاه  
با دادشاه غازی خلد الله ملکه وسلطانه موافق یکم زار  
ویکصد وسی و هشت هجری بروز پنجم شنبه یکم پاس  
روز بر آمده بهموجب فرمایش خدام ذوی العز  
والاحترام صاحب الفیض والکرام مهان صاحب مهان  
عزت الله حموند [sic] ظله تحریر یافت،

## 1454

Foll. 60 (two pages blank);  $7 \times 4\frac{3}{4}$  in.; ll. 16 then 11; naskhī in a variety of hands; rubrications; 18th century. [DELHI 439a]

A commentary, in the form of objection and answer, on Abū 'Abd Allāh al-Harawī's *Dā'ir al-wuṣūl ilā 'ilm al-uṣūl*. The author's name does not appear, but from the fact that he mentions (fol. 3b *ad fin.*) the *Nūr al-anwār* of Ahmad ibn Sa'id al-Makkī al-Šālihi, known as Shaikh Jīwan (Brockelmann II 196, 14; Bankipore xix (i), p. 19), who died in 1130/1718, it is probable that he was an Indian scholar of the 12th century of the Hijrah.

## Beginning:

اعلم انه لا بد لمن شرع في العلم من معرفة  
ثلاثة اشياء الاول تعريفه والثانى موضوعه والثالث  
غرضه الخ

## End:

وهو قول ان الاداء يختلف باختلاف صيغة الوقف  
وهذا المعنى غير موجود في الشروط

No other copies appear to have been recorded.

## 1455

Foll. 182;  $8\frac{1}{4} \times 5$  in.; ll. 19; nasta'līq; text distinguished from commentary by black lines over; 18th century. [DELHI 434]

Glosses—occasionally in Persian—by an unnamed author on the work *Dā'ir al-wuṣūl ilā 'ilm al-uṣūl*, by Abū 'Abd Allāh Muḥammad ibn Mu'bārak Shāh al-Harawī.

### Beginning:

نحمدك اللهم على ما اعطينا النعم السوابع والحكمة  
البالغ وعلمنا بالاصول... وبعد فان اشرف العلوم  
بعد التوحيد واهما ما يكون اساسا لقيام اساس  
الدين الخ

The chief divisions occur as follows:

Fol. 126	فِي الْكِتَابِ
Fol. 102a	فِي بَيَانِ اقْسَامِ الْسَّنَةِ
Fol. 127b	فِي الْاجْمَاعِ
Fol. 131b	فِي الْقِيَاسِ

End [abrupt, not coinciding with that of the original work]:

شَهَدَ أَيُّ مِنْ صُورَةِ النَّصَابِ إِلَى حدُوثِ النَّمَاءِ  
الَّذِي لَمْ يَحْصُلْ نَهَى أَيُّ بِالنَّصَابِ وَالْمَوْتِ حَاصِلٌ  
بِالْمَرْضِ فَيَكُونُ الْمَرْضُ يُشَبِّهُ بِالْعُلَلِ مِنْهُ أَيُّ مِنْ  
النَّصَابِ

No other copies appear to be recorded.  
Not noted in H. Kh.?

### 1456

Foll. 153;  $11\frac{1}{4} \times 6\frac{3}{4}$  in.; ll. 23; nasta'līq, partially vocalised (first two folios in a different hand from the rest); illuminated 'unwān'; rubrications; some interlinear and marginal comments; original text overlined; early 19th century. [DELHI 480]

### نور الانوار في شرح المنار

### Nūr al-anwār fī sharh al-Manār.

A commentary on Abū 'l-Barakāt al-Nasafī's treatise on Ḥanafī Uṣūl—the *Manār al-anwār*—by Shaikh Jīwan Ahmād ibn Abī Sa'id al-Lakhnawī (d. 1130/1717; cf. Brockelmann II 196; Bankipore xix (i), p. 19), who completed the work at Medinaḥ in 1105/1694 in his 58th year.

### Beginning:

الحمد لله الذي جعل اصول الفقه مبني الشريعة  
والاحكام الخ

The divisions of the original text are retained, occurring as follows:

Fol. 3b	اما الكتاب
Fol. 81a	باب بيان اقسام السنة
Fol. 103a	باب الاجماع
Fol. 105b	باب القياس

### End:

اللهم ادخلنى في زمرة الشهداء واسلوكنى في عدة  
السعداء يوم لا ينفع مال ولا بنون ولا ينفع باس  
ولا حصنون،

This is followed by the author's colophon.  
For other copies see Loth 316; Āṣafiyah,  
pp. 102 f.; Bankipore xix (i), no. 1511.

Printed Calcutta 1818, Lucknow 1266/  
1850, Cawnpore 1882, etc.

### 1457

Foll. 191 (fol. 89 is misnumbered 90 in the original Arabic numeration and the consequent error is continued to the end);  $8\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 19; nasta'līq, with parts in Persian naskhī in various hands; passages of original text overlined; some marginal comments; worm-eaten; date 1216/  
1801-2. [DELHI 481]

### Nūr al-anwār fī sharh al-Manār.

Another copy of the commentary by Shaikh Jīwan.

(The author's colophon gives his age at the time of composition as 85, erroneously.)

### 1458

Foll. 94 preceded by a table of contents of 6 foll.;  $11\frac{1}{2} \times 8\frac{1}{4}$  in.; ll. 25; Persian naskhī; original text overlined; frequent marginal comments; 19th century. [DELHI 482]

### Nūr al-anwār fī sharh al-Manār.

Another copy of the commentary by Shaikh Jīwan.

**1459**

Foll. 154;  $10\frac{3}{4} \times 7\frac{1}{4}$  in.; ll. 18; coarse Persian naskhi; original text overlined; slightly damaged by damp; 19th century. [DELHI 483]

**Nūr al-anwār fī sharḥ al-Manār.**

Another copy of the commentary by Shaikh Jīwan.

**1460**

Foll. 361;  $10\frac{3}{10} \times 6\frac{9}{10}$  in.; ll. 35 and 25 in the two parts respectively; naskhi in three different hands; points frequently absent but some vocalisation; few rubrications; worm-eaten; second part dated 737/1336-7. [DELHI 406]

**بيان معانى البدىع**

**Bayān ma‘ānī l-Badī‘.**

A commentary by Shams al-Dīn Mahmūd ibn ‘Abd al-Rahmān al-Isfahānī al-Shāfi‘ī (d. 749/1348; cf. *Durar al-kāminah* IV, p. 327f.; Brockelmann II 110) on the *Kitāb al-Badī‘* or *Badī‘ al-nizām* which is a work dealing with both Hanafī and Shāfi‘ī Uṣūl and using both the *Uṣūl* of *Pazdawī* and the *Aḥkām* of *Amīdī* (cf. H. Kh. II 38; Ibn Qutṭlūbughā, no. 10) by Muẓaffar al-Dīn Ahmad b. ‘Alī known as Ibn al-Sā‘atī al-Baghdādī (d. 694/1295).

Beginning:

الحمد لله الذي خلق الخلق ودعاهم الى دار السلام وهدى اهل السعادة منهم بمقتضى مشيته للايمان والاسلام الخ

The *Badī‘* itself begins:

الخير دام[?] بك الدهر يا واجب الوجود والغرض  
شاعرك ...

(According to H. Kh. II 37 it should be  
الخير ذاتك الخ.)

The work is unprovided with chapter-headings but the sections of the *Badī‘* are introduced by قوله.

End:

والترجيح انما سحقق باعتبار المعانى المؤثرة ولا  
ستحقق منها الاختصار والتطويل والله اعلم بالصواب الخ

The colophon reads:

قويلت هذه بنسخة قوبلت ونقلت وقرئت على  
المصنف ومن نسخته بخطه الخ

No other copies appear to be noted.

H. Kh. II 38.

**1461**

Foll. 335, the first being missing; margins repaired and original pagination and some catch-words removed; present size  $9\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 11; good naskhi; margins ruled; rubrications; some folios worm-eaten; date 983/1575. [DELHI 419]

**كتاب التحرير**

**Kitāb al-Tahrīr.**

A work on the technical terminology of the *Uṣūl* of both the Hanafī and Shāfi‘ī madhhabs and the jurisprudential principles of both, by Kamāl al-Dīn Muḥammad ibn Humāmal-Dīn ‘Abdal-Wāḥidal-Iskandarī al-Sīwāsī, commonly known as Ibn Humām (d. 861/1457; cf. Ibn Qutṭlūbughā, p. 75; Flügel, Classen, p. 338). It is based, and is largely a commentary, upon the *Kitāb al-Badī‘* of Ibn al-Sā‘atī al-Baghdādī (see no. 1460 and cf. Brockelmann II 225).

Beginning (after the title and author's name):

الحمد لله الذي انشأ هذا العالم البدىع بلا مثال... وبعد فاتني بعد آن صرفت طائفة من العمر للنظر في طرقى الحنفية والشافعية في الاصول خطط لي ان اكتب كتاباً مفصلاً عن الاصطلاحين الخ

The work is in four parts consisting of a muqaddamaḥ and 3 maqālahs as follows:

Fol. 4b

مقدمة

Fol. 13a

(1) مقالة في المبادى اللغوية

Fol. 134a

(2) مقالة في احوال الموضوع

Fol. 318b

(3) مقالة في الاجتہاد وما يتبعه

The work is preceded (foll. 1 and 2) by a full table of contents, following which

comes an account of the author's life, culled from *Shadharāt al-Dhahab* (vii 298 f.) or from *Bughyah al-Wu'āh*. It contains an account of his works, there being mentioned:

شرح البداية والمسايرة في اصول الدين وكراسة  
فى اعوان سبحان الله وله مختصر فى الفقه سماه  
زاد الفقير الخ

End:

ولم يدر مثله فى غيرهم [?] الان لانقراض اتباعهم  
وهو صحيح

A note at the end of the volume reads:

قال شمس الدين محمد السخاوي في تاريخه  
التبیان في ترجمة کمال الدين ابن الہمام مصنف  
هذا الكتاب في عدة تصانیفه ومنها كتاب في اصول  
الفقه سماه التحریر مشی فيه على طریقة عزیزة  
المثال و... طریقة الکمال جمع بین اصول الشافعیة  
والحنفیة الخ

For other copies see Loth 331, Berlin 4416. Printed Būlāq 1316-7.

H. Kh. II 38 (not mentioned by actual title).

The work itself is followed by an incomplete appendix to it by the author, on four leaves much worm-eaten. It begins:

قال... ابن الہمام الحنفی... الحمد لله المبهر صلی  
علی سید [الناس?] محمد... وبعد فقد دخلت الخ

## 1462

Foll. (originally) over 202, of which 2-21, 52-101 and one or more at the end are now lacking;  $7\frac{3}{4} \times 5\frac{5}{8}$  in.; ll. 25; small naskhī in two different hands; rubrications; parts worm-eaten; 17th century. [DELHI 460]

## لِ الاصْوَل

Lubb al-uṣūl.

A compendium of Ḥanafī Uṣūl based on the Ḥanafī portion only of the *Taḥrīr fī uṣūl al-dīn* of Kamāl al-Dīn Muḥammad b. ‘Abd al-Wāhiḍ b. al-Humām (or Humām

al-Dīn) al-Siwāsī (cf. preceding and Brockelmann II 226) and compiled by Zain al-Dīn b. Muḥammad b. Ibrāhīm b. Nujaim al-Miṣrī (d. 970/1562-3). H. Kh. VI 123 confuses the work with a compendium afterwards called *Sharh al-Manār*, by the same author, which was based upon the *Manār al-Anwār* of Abū l-Barakāt al-Nasafī (see Berlin 4390).

Beginning:

[يقول العبد الفقير الى الله تعالى زين ابن محمد  
ابن ابرهيم ابن نجيم غفر الله له ذنبه وستر عيوبه]  
الحمد لله على ما به فرح قلبي تفريحاً الخ

The work is not broken up into chapters but consists of a series of questions (headed مسألة) with their appropriate answers (headed جواب). Occasionally the heading تنبیه occurs.

End (as here extant):

[شرط النقل ان نقى معه المنقل كما كان قبل  
النقل وانما نسدل الاضافه والجوهر سعمل من حمن  
الى حين فسقى الجوهر في نفسه على الحقيقة  
الكافيه قبل ...]

For other copies see Cairo II, p. 258; [? Bodleian 249].

H. Kh. VI 123.

## 1463

Foll. 1-191b;  $8\frac{3}{4} \times 4\frac{3}{4}$  in.; ll. 20; small naskhī (foll. 2-7 in a different hand); rubrications; frequent overlines in red; date 1081/1670.

[DELHI 407a]

## التوضیح فی حلّ غواصن التنقیح

al-Taudīh fī hall ghawāṣin  
al-Tanqīh.

A commentary, composed in 721/1321 by Ṣadr al-Shari‘ah al-Thānī, ‘Ubaid Allāh ibn Mas‘ūd ibn Tāj al-Shari‘ah (d. 747/1346; cf. H. Kh. II 315; Brockelmann II 214; Bankipore XIX (i), p. 20), on his own work *Tanqīh al-Uṣūl*, which is itself based on the *Uṣūl* of Paḍdawī.

## Beginning:

حامدا لله تع اولا وثانيا ولعنان النساء اليه... وبعد  
 فان العبد المتتوسل الى الله تعالى باقوى الذريعة  
 عبيد الله ابن مسعود بن تاج الشريعة... يقول لها  
 وفقني الله تع بتاليق تنقيح الاصول اردت ان  
 اشرح مشكلاته الخ

The four rukns occur as follows:

Fol. 12 <sup>b</sup>	(1) في الكتاب
Fol. 94 <sup>a</sup>	(2) في السنن
Fol. 113 <sup>b</sup>	(3) في الاجماع
Fol. 121 <sup>a</sup>	(4) في القياس

## End:

ويجب الضمان لوجود العصمة والله ولی العصمة  
 والتوفيق

For other copies see Loth 319-21; Brit. Mus. Suppl. 264; Bankipore XIX (i), no. 1515-6; Aṣafiyah, p. 92.

Printed Lucknow 1281/1864-5, Kazan 1301/1884, Calcutta 1891, etc.

H. Kh. II 444.

## 1464

Foll. 1-225; 9 $\frac{1}{2}$  × 6 in.; ll. 23; careful naskhī; rubrications; worm-eaten; 15th century.

[DELHI 408a]

al-Taudīh fī hall ghawāmid  
 al-Tanqīh.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd (see no. 1463). It is called on the title-page

## توضیح شرح التنقیح فی علم الاصول

The passages of the original text are introduced by م and those of the commentary by ش in red. A list of contents is prefaced to the work.

## 1465

Foll. 201; 10 $\frac{3}{4}$  × 6 $\frac{3}{4}$  in.; ll. 21; in a variety of hands both naskhī and nasta'līq; margins ruled; rubrications; day and month given but not year of writing; 18th century.

[DELHI 409]

al-Taudīh fī hall ghawāmid  
 al-Tanqīh.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'ah.

## 1466

Foll. 350; 7 $\frac{2}{5}$  × 6 in.; ll. 13; coarse nasta'līq; undated (seal on fol. 1a bears the date 1170/1756-7).

[DELHI 410]

al-Taudīh fī hall ghawāmid  
 al-Tanqīh.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'ah.

## 1467

Foll. 312; 11 × 7 $\frac{1}{2}$  in.; ll. 21; bold nasta'līq; sparse rubrications; original text overlined in black; margins ruled on first page; numerous marginal notes; 18th century.

[DELHI 411]

## التلويح الى كشف حقائق التنقیح

## al-Talwīḥ ilā kashf haqā'iq al-Tanqīh.

A commentary on both the *Taudīh* and *Tanqīh* of 'Ubaid Allāh ibn Mas'ūd by Sa'd al-Dīn Mas'ūd ibn 'Umar al-Taftāzānī. The date of his death is in dispute, *Shadharāt al-Dhahab* (Cairo 1351, vi 319) placing it as early as 791/1389 and *Habib al-Siyar* (III, iii, 87) as late as 797/1394-5; cf. Storey, *Catalogue of Arabic Manuscripts* II, p. 25 and Bankipore XIX (i), p. 23. The work was completed in 758/1357.

## Beginning:

الحمد لله الذي احكم بكتابه اصول الشريعة الغراء  
 ورفع بخطائه فروع الحنفية السمحنة البيضاء الخ

The chapters on the four main subjects, Kitāb, Sunnah, Ijmā' and Qiyās, begin on foll. 20<sup>b</sup>, 170<sup>a</sup>, 194<sup>a</sup> and 200<sup>b</sup> respectively.

## End:

ووفقا بلطفه العميم سلوك طريق الهدى انه ولـ  
 العصمة والتوفيق ومنه البداية الى سوا الطريق وقد

اتفاق صبحه يوم الاثنين التاسع والعشرين من ذى القعدة سنة ثمان وخمسين وسبعين فراغ بنان البيان واسنان الاقلام عن نظر ما جمعت من الفوائد ورقم ما سمعت من الفوائد وضبط ما ركبت له مطاييا الفكر في ظماء المواجر واقتصرت له موارد السهر في ظلم الدياجن ودعت في بغية جنب الدفع ولذيد الكرى وعند الصباح بحمد القوم السرى والحمد لله على نعمه العظام ومنحه الجسمان والصلوة على محمد واله واصحابه البررة الكرام والتابعين لهم إلى يوم القيمة

For other manuscripts see Loth 322-4; Cambridge Suppl. Hand-list 329 (a); Bankipore xix (i), nos. 1517-21; *Aṣafīyah*, p. 90.

Printed with *Taudīḥ* and *Tanqīh* Lucknow 1281/1864, and with the former only Kazan 1301/1884.

H. Kh. II 444.

## 1468

Foll. 470;  $9 \times 5\frac{5}{8}$  in.; small *naskhī*; rubrications; first and last two folios missing, while a number at the end are defective; 15th century. [DELHI 415]

**al-Talwīḥ ilā kashf ḥaqā'iq  
al-Tanqīh.**

Another copy of the work by al-Taftāzānī.

## 1469

Foll. 335;  $9 \times 5\frac{3}{4}$  in.; margins repaired; ll. 17; somewhat crowded *nasta'liq*; rubrications; some marginal notes; last folio missing; 17th century (fol. 1a bears the date 1192 added by a purchaser). [DELHI 416]

**al-Talwīḥ ilā kashf ḥaqā'iq  
al-Tanqīh.**

Another copy of the work by al-Taftāzānī.

## 1470

Foll. 363;  $10\frac{5}{8} \times 6\frac{7}{8}$  in.; ll. 21; neat sloping *naskhī* with some vocalisation; a few marginal notes; date 1090/1679. [DELHI 412]

**al-Talwīḥ ilā kashf ḥaqā'iq  
al-Tanqīh.**

Another copy of the work by al-Taftāzānī.

The colophon reads:

فرغ من تحرير هذا الكتاب تلویح [sic] حافظ محمد يوسف في التاريخ اثنا وعشرين من شهر شعبان المعلم في سنة احدى وثلاثون كان من جلوس皇上 حضرت ظل سبحان باعث امن وامان صاحب السرير السلطنت [sic] محي الدين محمد اورنك زیب عالم کر [sic] بادساه غازی موافق ۱۰۹۰ هجري, [i.e. 1679]

The actual year of Aurangzib's reign would have been the 21st and not the 31st.

## 1471

Foll. 325;  $11\frac{1}{4} \times 7$  in.; ll. 26; good *nasta'liq*; rubrications; marginal notes; date 1101/1690. [DELHI 413]

**al-Talwīḥ ilā kashf ḥaqā'iq  
al-Tanqīh.**

Another copy of the work by al-Taftāzānī.

## 1472

Foll. 268;  $12 \times 6\frac{1}{2}$  in.; written in three different styles of *nasta'liq*, foll. 1-3 (ll. 44) small and crowded, foll. 4-155 (ll. 23) good and careful and foll. 156-268 (ll. 25) coarse and ugly; defective at the end; 18th century (seal on fol. 1a bears the date 1132/1720). [DELHI 414]

**al-Talwīḥ ilā kashf ḥaqā'iq  
al-Tanqīh.**

Another copy of the work by al-Taftāzānī.

## 1473

Foll. 226-250;  $9\frac{1}{2} \times 6$  in.; ll. 23; careful *naskhī*; rubrications; worm-eaten; 15th century. [DELHI 408b]

Glosses by an author unnamed (the title-page bears the name مولانا—a Maulānā-

zādah 'Uthmān al-Khitā'i (fl. c. 850/1446) is mentioned in the index of the Berlin Catalogue by Ahlwardt) on the *Talwīh* of Sa'd al-Dīn al-Taftazānī.

Beginning:

لَكَ اللَّهُمَّ الْحَمْدُ وَالْمَنْهُ عَلَى رِسُولِكَ وَاصْحَابِهِ  
الصَّلَاةُ وَالْحَمْدُ لِرَبِّكَ بِكَتَابِهِ اصْوَلُ الشَّرِيعَةِ الْغَرَاءِ  
يَحْتَمِلُ التَّمثِيلَ تَصْوِيرًا الْخَ

No main divisions are marked, but the passages of the original are introduced by قوله.

End:

وَهُوَ الْمَرَادُ بِكُونِهِمَا الدَّرُوْرَةُ تَعْطُفُ الْمَرْجَعُ عَلَى  
الدَّرُوْرَةِ لِلتَّفْسِيرِ

Colophon:

هَذِهِ كَلِمَةُ نَمَاءِ بَنْطَرٍ [?]...الْفَرَائِيدُ مِنْ مَوْلَانَا  
عَبْدِ اللَّهِ ابْنِ مُسْعُودٍ

No other copies appear to be noted.

Not noted in H. Kh.

## 1474

Foll. 301; 10 $\frac{3}{8}$  × 7 $\frac{1}{4}$  in.; ll. 25; rubrications; neat naskhi, points sometimes omitted; some folios—between 110 and 120—missing, others worm-eaten; 17th century (on the first page is the note of a loan made in 1155/1742). [DELHI 424]

*الحاشية على التلویح*  
al-Hāshiyah 'alā 'l-Talwīh.

A supercommentary (incomplete) on the *Talwīh* (see no. 1467); by Hasan Chelebī ibn Muhammad Shāh al-Fanārī (d. 886/1481; cf. Flügel, Clasen, p. 346; Brockelmann II 229) who dedicated it to Prince Bāyazid ibn Muhammad Khān, afterwards Sultan of Turkey (886/1481–918/1512).

Beginning:

الْحَمْدُ لِلَّهِ عَلَى شَمْوَلِ نَعْمَهِ الْحَسَامِ وَحَصْوَلِ  
الْفَقَهِ فِي الدِّينِ مِنْ اصْوَلِ الشَّرِيعَةِ الْغَرَاءِ

No main divisions are marked but the sections of the original text are introduced by قوله in red.

End:

الإِمْسَاعُ مِنَ الْأَخْدُ لِمَاهِرِ حَمْعِ الْأَعْزَارِ الدِّينِ  
لَا إِنْ إِذَا كَانَ نَافِعًا بِعَدْلِيْلِهَا وَالإِمْسَاعُ عَمَّا هُوَ الْمُحْرَمُ  
شَرِعًا شَرِعًا [sic] أَعْزَ الدِّينَ قَوْلَهَ [sic]

For other copies see Loth 325; Bankipore XIX (i), no. 1522; Berlin 4392; Cairo II, p. 45. H. Kh. II 445.

## 1475

Foll. 432—the first missing; 9 $\frac{1}{4}$  × 4 $\frac{3}{4}$  in.; ll. 23; small regular naskhi; rubrications; some marginal notes; date 1083/1672. [DELHI 425]

al-Hāshiyah 'alā 'l-Talwīh.

Another copy of the work by Hasan al-Fanārī.

## 1476

Foll. 112; 8 $\frac{5}{8}$  × 6 in.; ll. 21; rubrications; nasta'līq; numerous marginal comments in the first part; 18th century. [DELHI 432]

Glosses on the *Talwīh* of al-Taftazānī (which is mentioned on fol. 4a), by an author unnamed. A note on the title-page, however, reads سَعَ الْإِسْلَامَ مِنْ تَلْوِحٍ and this is probably correct, since the beginning of the work agrees with that quoted for no. 1523 of the Bankipore Catalogue XIX (i). *Shaikh al-Islām* was the title given to Saif al-Dīn al-Harawī, known as Ḥafid al-Taftazānī (i.e. the grandson of the original al-Taftazānī), who is to be taken as the author of the present work (cf. the colophon of the Bankipore manuscript as quoted loc. cit.). The date of his death is stated by H. Kh. (II 406 and frequently) to be 906/1500—see Brockelmann II 218—whereas *Habib al-Siyar* (III iii, p. 343) gives it as 916/1510. Manuscripts of the work are infrequent.

Beginning:

احْكَمَ بِكَتَابِهِ اصْوَلُ الشَّرِيعَةِ هَذِهِ الْعِبَارَةُ الْوَثِيقَةُ  
يَحْتَمِلُ جَوْهَرَهَا أَنْيَقَةً أَحَدُهَا الْخَ

The main divisions of the work are not marked, but the separate quotations from the *Talwīḥ* are introduced by قوله in red.

End:

قوله ويصير عطف الخ هذا على تقدير ان يعطف على البدن والا فيجوز عطفه على الطعام اعني المبدل منه حفظ [؟] اقوال تم تماماً

For other copies see Bankipore xix (i), no. 1523; Rāmpūr, no. 30.

Not noted in H. Kh.

## 1477

Foll. 112, beginning defective;  $10 \times 7\frac{3}{8}$  in.; ll. 29; well-written naskhī; rubrications and occasional ornament of blue dots; first folio and colophon missing; 14th century. [DELHI 448]

### شرح منهاج البيضاوى

Sharḥ Minhāj al-Baiḍāwī.

A commentary by Shams al-Dīn al-İsfahānī (d. 749/1348; cf. Brit. Mus. Suppl. 186; Brockelmann II 110; Bankipore xix (i), no. 1562 and x, p. 32), whose name is given by H. Kh. (vi 218) as Abū 'Abd Allāh Muhammād b. Māhmūd, on Baiḍāwī's treatise on *Uṣūl Minhāj al-wuṣūl ilā 'ilm al-uṣūl*.

Beginning (in the absence of the first leaf the manuscript begins abruptly):

قوله اصول الفقه معرفة دلائل الفقه اجمالاً وكيفية الاستفاده منها وحال المستفيد الخ

In its division the work corresponds to Baiḍāwī's *Minhāj*, having a muqaddamah and 7 kitābs (see H. Kh. vi 214 and cf. the Berlin Catalogue, no. 4381) which are as follows:

- |          |   |
|----------|---|
| Fol. 1   | Muqaddamah  |
| Fol. 18b | Kitāb 1 (في الكتاب)   |
| Fol. 69a | Kitāb 2 (here called <i>Bāb al-Thānī</i> في الاخبار)  |
| Fol. 76a | Kitāb 3 (not indicated except by a break in the text. Beginning: وهو اتفاق اهل الحل والعقد) |

Fol. 82b Kitāb 4 (not indicated except by a break in the text. Beginning:

(وهو اثبات مثل حكم معلوم)

Fol. 99a Kitāb 5 (في دليل اختلف فيها)

Fol. 102b Kitāb 6 (في العادل والراجح)

Fol. 107a Kitāb 7 (في الاجتهاد والافتاء)

Passages of the original text quoted are introduced by قوله in red.

End:

فوجب عرف الدمر الي المعلميد في الاصول ولكن هذا اخر الكلام في المشرح وليخسر محمد الله الخ

For other copies see Bankipore xix (i), no. 1562 and Paris 799. [? Aṣafīyah, p. 98.] H. Kh. vi 218.

## 1478

Foll. 270, lacuna after fol. 60;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 27; margins ruled; rubrications; naskhī; worm-eaten; date 784/1382. [DELHI 449]

### شرح مختصر الاصول

Sharḥ Mukhtaṣar al-Uṣūl.

A commentary by 'Adud al-Dīn 'Abd al-Rahmān b. Aḥmad al-Ijī (d. 756/1355; cf. Flügel, Classen, p. 332; Brockelmann II 208; Bankipore xix (i), p. 48; Būhār II, p. 112); on the *Mukhtaṣar al-Muntahā* of Ibrāhīm Hājib al-Mālikī. The work was completed in 734/1334.

Beginning:

الحمد لله الذي برأ الانعام وعمهم بلا إكراه الخ

The passages of text and commentary are introduced by قال and اقول respectively.

End:

امور لا تقاد تحصر في القدر الذي ذكره ارشاد  
لذلك ارشدنا الله... وزادنا من فضله انه المستعان  
واليه التكلان

For other copies see Loth 299-301; British Museum 1605; Būhār II, no. 136; Rāmpūr 82-83; Aṣafīyah, p. 96; Bankipore xix (i), nos. 1545-7; Berlin 4375; Paris 801; etc.

H. Kh. vi 171.

## 1479

Foll. 280, end defective—according to a note on the last existing folio there were originally 320, or more, folios in the work;  $8\frac{1}{4} \times 5$  in.; ll. 17; calligraphic *nasta'liq*; margins ruled mainly in gold, remainder in red; the ‘unwān’ and end are missing and the whole is badly worm-eaten; 17th century.

[DELHI 447]

Sharḥ Mukhtaṣar al-Usūl.

Another copy of the commentary by ‘Aḍūd al-Dīn ‘Abd al-Rahmān al-Ijī on the *Mukhtaṣar al-Muntaḥāq* of Ibn Ḥājib al-Mālikī.

## 1480

Foll. 136 (some missing);  $7\frac{9}{10} \times 5$  in.; ll. 19; first two pages have ruled margins; *naskhī*; rubrications; some marginal notes; in places worm-eaten; date 1005/1596–7.

[DELHI 426]

## حاشية على شرح المختصر العضدي

Hāshiyah ‘alā sharḥ al-Mukhtaṣar al-‘Adūdī.

Glosses by Saiyid Sharīf al-Jurjānī (d. 816/1413; cf. *Habīb al-Siyar* III iii 89; Brockelmann II 216 f.) on ‘Aḍūd al-Dīn al-Ijī’s commentary on the *Mukhtaṣar al-Muntaḥāq* of Ibn Ḥājib al-Mālikī.

Beginning:

الحمد لله أَرْوَفَ التسمية بالتحميم في مفسح الكلام افتعاء لها ورد في الاخبار الخ

End:

ولك ان تحض غير الشرط الشوعي بما عدا الاسباب مع ان لا يلزم اهمال حالها لانها قد علمت، [ههنا]

The colophon is:

قد انتهت هذه القطعة الاخيرة من المحتوى القديمة على شرح المختصر العضدي من تصنيفات سيد الشريف العلامة اسكنه الله الخ

This appears to imply an “early” and, presumably therefore, also a later series of glosses.

For other manuscripts see Loth 305–7; Brit. Mus. Hand-list, p. 27; Bankipore xix

(i), p. 52. Lithographed [? India] 1319/1901 (cf. Āṣafīyah, p. 92).

H. Kh. vi 172.

[The last two folios of the manuscript are occupied by a fragment of a similar work added by a different hand from the rest.]

## 1481

Foll. 49–90 (original numeration 99–148);  $8\frac{3}{4} \times 5$  in.; ll. 19; small cramped *naskhī*; rubrications; some marginal and interlinear comments; worm-eaten in parts; date 1069/1658–9.

[DELHI 470b]

Hāshiyah ‘alā sharḥ al-Mukhtaṣar al-‘Adūdī.

Another copy, defective at the beginning, of the supercommentary—the “early” work—by Saiyid Sharīf al-Jurjānī on the *Mukhtaṣar al-‘Adūdī*.

## 1482

Foll. 167 (the first and several more being missing, while others are misplaced);  $9\frac{3}{4} \times 5\frac{1}{8}$  in.; ll. 13 in the first part and 22 in the second; *nasta'liq* in a variety of hands; numerous marginalia; rubrications; date 1075/1664–5.

[DELHI 427a]

Hāshiyah ‘alā sharḥ al-Mukhtaṣar al-‘Adūdī.

Another copy of the work by al-Sharīf al-Jurjānī.

The colophon reads:

قد اتفق اتهام الحاشية للسيد السيد [sic] على الشرح العضدي [sic] واتهام هذه الرسالة في سنة الف وسبعين وخمسة عشر

## 1483

Foll. 124—various lacunae;  $9\frac{1}{8} \times 5\frac{1}{4}$  in.; early folios in a hurried *nasta'liq*—ll. 17, followed by small neat *naskhī*—ll. 23; numerous marginal notes; 18th century.

[DELHI 428]

Hāshiyah ‘alā sharḥ al-Mukhtaṣar al-‘Adūdī.

Another copy of the work by al-Sharīf al-Jurjānī.

## 1484

Foll. 147;  $9\frac{7}{8} \times 5$  in.; ll. 25; small naskhī frequently unpointed, degenerating into shikastah in places; rubrications; frequent marginal and interlinear comments; date 1033/1624. [DELHI 429]

**Hāshiyah 'alā sharh al-Mukhtasar al-'Adudī.**

Another copy of the work by al-Sharīf al-Jurjānī.

The colophon reads:

قد وقع الفراع من تسويد هذه النسخة المسمى  
[sic] الحاشية ... على شرح مختصر العضدي  
المنسوب الى عضد الدولة (!)

## 1485

Foll. 100;  $10\frac{1}{2} \times 5\frac{5}{8}$  in.; ll. 23; careful naskhī; occasional notes in margins; worm-eaten; 18th century. [DELHI 433]

**al-Hāshiyah 'alā sharh al-'Adudī.**

Another copy of the Glosses by al-Sharīf al-Jurjānī on the *Sharh al-Mukhtasar al-'Adudī*.

## 1486

Foll. 285;  $9\frac{3}{8} \times 5\frac{3}{4}$  in.; ll. 25; naskhī, points often omitted; rubrications; some marginal comments; a number of folios worm-eaten; 17th century (a seal on the last folio bears the date 1124). [DELHI 444]

An anonymous commentary on a treatise dealing with Uṣūl. The commentary is arranged after the order of the *Mabsūt* of Abū Sahl Sarakhsī, for which see H. Kh. v 363 and Loth 204.

(A note in Persian on the last folio reads شرح مختصر در علم اصول in Arabic on the fly-leaf hazards the guess, which is erroneous, that the work is a commentary upon the *Mukhtasar al-'Adudī*.)

Beginning:

الحمد لله رب العالمين والصلوة والسلام على رسوله ...  
باد الامر فقدم السبح ورحمه الله باد الامر والمربي  
على سائر الانوار اعتناء بسائرها الخ

The following bābs are comprised in the work:

Fol. 40a	النَّبِيُّ	Fol. 1b	الْأَمْرُ
Fol. 68a		وجوه النظر صنعةٌ ولغةٌ	
Fol. 133b		الحجاج الشرعية	
Fol. 174b	الاجماع	البيان	Fol. 147a
Fol. 269b	حروف المعانى	القياس	Fol. 182a

End:

انها سطل بالعمام على المجلس اذا حعلا محارا  
على ادا ومى فلا فلم صاد حلعلهمها على ان اولى من  
حلعلهمها محارا عنها اولى من حلعلهمها محارا على  
غمراها، والله اعلم

## 1487

Foll. 240;  $9\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 23; sprawling but legible naskhī; last ten folios on different paper and in a different hand from the rest; rubrications; marginal comments; 17th century. [DELHI 479]

**حواش على النبذة الالفية**

**Hawāsh 'alā al-Nubdhah al-Alfiyah.**

(The title-page calls it [sic] **القواعد** (**السنن** في شرح الالفية الشهير بالبرماوية)

A commentary on Jamāl al-Dīn Muḥammad b. 'Abd al-Dā'im al-Birmāwī's *Uṛjūzah*, or versified treatise, dealing with Shāfi'i Uṣūl (see H. Kh. vi 294). The original was completed in 818/1416 and the author himself wrote a rhymed commentary on it called **القواعد السننية في شرح الالفية** on the basis of which the present commentator, Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn 'Abd Allāh wrote his work. The text of the *Uṛjūzah* is written in red to distinguish it from the commentary.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على  
رسول الله محمد افضل الانبياء الخ

No divisions are marked.

End:

ومن كان قليل الدين كثير الشاهل [sic] اخذ  
بالانفع والعزيمة ليلا يزداد اما [sic] به فيخرج الى  
الاباحة

No other copies appear to be recorded.  
Not noted in H. Kh.

### 1488

Incomplete (foll. 60–70, 77, 131–149 only);  
 $9\frac{1}{2} \times 6\frac{3}{4}$  in.; ll. 27; margins ruled; rubrications;  
marginal notes; irregular naskhī; 16th century.  
[DELHI 402]

Fragments of a work containing arguments on Uṣūl. The first complete section begins:

قال الندب والوحوب ستنلزم التبليغ والاباحة منتفية  
بعوله بعد كان وهو صعنف اقول الخ

The various paragraphs are introduced by قال and اقول in red.

The last section begins:

قال المجمل والمبين المجمل المجموع وفي  
الاصطلاح ما لم يضخ دلالته وقيل اللفظ الذي لا  
يفهم منه عند الاطلاق شيء فلا يطرد للمحمل الخ

### 1489

Foll. 217;  $10 \times 7\frac{1}{8}$  in.; ll. 10; well-written nasta'liq;  
rubrications; some marginal and interlinear comments;  
worm-eaten in parts; early 19th century.  
[DELHI 461]

### المسالم al-Musallam.

A treatise by Muhibb Allāh ibn 'Abd al-Shakūr al-Bihārī (d. 1119/1708; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 175; Brockelmann II 420; Bankipore XIX (i), no. 1530) on the Uṣūl of both the Ḥanafī and the Shāfi'i madhhabs. In his preface the author states that the date of composition (1109/1697–8) is represented by the chronogram مسلم الثبوت, a title by which the work is commonly known. He further says that he has divided his work into muqaddamaḥ, maqālāt, uṣūl (maqāṣid) and khātimah, which occur as follows:

Fol. 2a	مقدمة
Fol. 3b	مقالة (1) في المبادى الكلامية
Fol. 5b	مقالة (2) في الأحكام
Fol. 30b	مقالة (3) في المبادى اللغوية
Fol. 107b	اصل (1) الكتاب
Fol. 126b	اصل (2) السنة
Fol. 156b	اصل (3) الاجماع
Fol. 166a	اصل (4) القياس
Fol. 175b	مقصد (1) في شروطها
Fol. 183a	مقصد (2) في مسالكها
Fol. 205b	خاتمة [?]

Beginning:

الحمد لله الذي نزل الآيات وارسل المبنات فطلع  
الدين وطبع اليقين... أما بعد فيقول الشكور الصبور  
محب الله بن عبد الشكور الخ

End:

وعليه ابنتي ابن الصلاح منع تقليد غير الاربعة  
لان ذلك لم يدر في غيرهم وفيه ما فيه

For other copies see Āṣafiyah, p. 102; Calcutta Madrasah, no. 27; Bankipore XIX (i), nos. 1530–32; Rāmpur 100. Printed Lucknow 1263/1847, etc. Aligarh 1297/1879, Delhi 1311/1893–4.

Not noted in H. Kh.

### 1490

Foll. 111;  $11\frac{1}{4} \times 5\frac{3}{4}$  in.; ll. 15; Persian naskhī;  
rubrications; some marginal and interlinear comments; date 1249/1833–4. [DELHI 462]

### al-Musallam.

The first part of the same work by Muhibb Allāh ibn 'Abd al-Shakūr, containing the Muqaddamaḥ and the Maqālāt.

Colophon:

تمام شد مقاله اولی في المبادی لفضل الله  
كتاب اصل نهاية بدخل خط وشكسته بود بباعت غلطی  
الفاظ محرره بر نویسنده نا واقف از علم عربی خورده  
نباید گرفت الخ

## 1491

Foll. 208;  $8\frac{3}{4} \times 6\frac{3}{8}$  in.; ll. 14; coarse Indian (? Persian) *naskhi*; rubrications; comments in margins, between lines and on inserted leaves; date 1169/1756. [DELHI 463]

## al-Musallam.

Another copy of the work by Muhibb Allāh.

[Fol. 209 contains devotional verses in Arabic.]

## 1492

Foll. 244;  $10\frac{3}{8} \times 6\frac{1}{4}$  in.; ll. 11; legible Indian *naskhi*; rubrications; marginal and interlinear comments; date 1182/1768-9. [DELHI 464a]

## al-Musallam.

Another copy of the work by Muhibb Allāh. The colophon calls it *Musallam al-'Ulūm*.

## 1493

Foll. 46;  $11 \times 6\frac{3}{8}$  in.; ll. 12; *nasta'līq*; rubrications; some marginal and interlinear comments; early 19th century. [DELHI 465]

## al-Musallam.

An incomplete copy of the work by Muhibb Allāh.

## 1494

Foll. 202, end defective;  $10\frac{3}{4} \times 6\frac{3}{4}$  in.; ll. 23; cursive *naskhi*; rubrications; worm-eaten in parts; 18th century. [DELHI 420]

## فواتح الرحمن [شرح المسالم]

Fawātiḥ al-Rahāmūt.

This is the first part of a commentary by 'Abd al-'Alī ibn Niẓām al-Dīn Muhammād al-Anṣārī on the *Musallam al-Thubūt* of Muhibb Allāh ibn 'Abd al-Shakūr, which deals with the *Uṣūl* of both the *Ḥanafī* and *Shāfi'i* systems. The author, an Indian scholar of the 13th A.H. (for whose life see Bankipore x, p. 51), states that the

work contains a *muqaddamaḥ*, three *maqālāt*, (في المبادى الكلامية والحكامية واللغوية)، *فِي الْجَهَادِ* (في المقادس) and a *khātimah* (في ونحوه).

In the present manuscript the *maqālāt* begin on foll. 10 $\alpha$ , 15 $\alpha$  and 105 $\beta$  respectively, but part of the last one is lacking, as also are the *uṣūl* and the *khātimah*.

Beginning:

الحمد لله الذي خلق الانسان بعد ان لم يكن شيئاً مذكورة الخ

End (as here extant):

الكلام هنا في ارادة هذه الافواه بخلاف اذا صرح  
بالمصدر فانه...

For other manuscripts see Bankipore xix (i), nos. 1534-5; *Āṣafīyah*, p. 100. Printed Lucknow 1878.

Not noted in H. Kh.

## 1495

Foll. 141;  $10\frac{1}{4} \times 5\frac{3}{8}$  in.; ll. 19; *shikastah*; original text overlined; occasional notes in the margins; 19th century. [DELHI 442]

A commentary, by an author whose name does not appear—although the title-page suggests one Ilāh-ābādī, on the *Musallam*, a treatise on *Uṣūl* by Muhibb Allāh ibn 'Abd al-Shakūr.

Beginning:

الحمد لله تعالى عنه قالوا هذه الجملة تحتمل ان تكون انشائية لان المقام مقام انشاء الحمد ويحتمل ان يكون خبر [sic] لله الخ

End:

فإن الرجال قوامون على النساء قائمون بحوالجهن  
ومصالحهن فهو أصل وهن من التوابع فذكرهن تبعاً  
ليس محل للشكوى أقول...

No other copies appear to have been recorded.

## 1496

Foll. 1-142;  $9\frac{3}{8} \times 6\frac{3}{4}$  in.; ll. 22; well-written nasta'liq; rubrications; date 1221/1806.

[DELHI 473a]

### Sharḥ al-Musallam

A commentary on the *Musallam al-Thubūt*, by Maulānā Muḥammad Ḥasan—thus the colophon.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على سيد الانبياء والمرسلين محمد وآل واصحابه اجمعين  
قال الا [sic] الكتاب مرتب على مقدمة الخ

The divisions of the original are not marked but passages from it and the commentary are distinguished by قال and اقول respectively.

End:

واما ان يكون كليات وهي اما ان تكون متصادة او متخالفة فقط والتحاطف تشتمل النوعي والصنفي  
ولا تم إنها غير مماسبة'

Not noted in H. Kh.

## 1497

Foll. 144-259;  $9\frac{3}{8} \times 6\frac{3}{4}$  in.; ll. 17; nasta'liq; numerous overlinings in red; marginal comments; date 1219.

[DELHI 473b]

A supercommentary on the *Musallam al-Thubūt*, by an author unnamed.

Beginning:

الحمد لله رب العالمين والصلوة على نبیة وآل  
اجمعین الحمد لله قال المص' فی الحاشیة قالوا  
هذه الجملة يحتمل ان يكون [sic] انشائیة الخ

The divisions of the original text are not indicated.

End:

ولا اخفاء فی اظہریة ما ذکرہ المص' لان اتساع  
الوقت بالظن وانکان [sic] حقا لکنه خفی'

Not noted in H. Kh.

## 1498

Foll. 134;  $10\frac{5}{8} \times 6\frac{1}{2}$  in.; ll. 17; somewhat ornate naskhi changed towards the end into nasta'liq; rubrications; marginal and interlinear comments; some diagrams; margins ruled; worm-eaten and badly repaired; 18th century.

[DELHI 477]

### مختصر الاصول

### Mukhk̄h al-Uṣūl

An exposition of the Uṣūl, with extensive reference to their practical application, made—at the suggestion of his teacher Muḥammad Jān Ṣiddiq—by Badr al-Hāshimī al-Qurashī.

Beginning:

الْحَمْدُ لِلّٰهِ الَّذِي رَفَعَ اعْلَامَ عِلْمِ الْاُصُولِ فِي  
الدُّهُورِ وَالِازْمَانِ وَعَزَّ الدَّلِيلُ الْمُتَّبِغُ يَحْكُمُ بِهَا فِي  
مَعْنَى الْحَدِيثِ وَالْقُرْآنِ وَخَلْقِ الْاَنْسَانِ الْخَ

The author does not follow the ordinary arrangement of treatises on Uṣūl but devotes the main part of his work to a long discussion on methods of deduction, drawing examples from Euclid—with appropriate diagrams—and algebra (foll. 53b ff.) and from Aristotle (foll. 70 ff.). He also includes an essay on arithmetic (foll. 91b ff.) and lastly a chapter on the division of inheritance (foll. 110b-123b).

End:

قال على وابن مسعود يوث بعضه من بعض الا  
 مما ورد كل واحد منهم من صاحبه'

The last part of the work (foll. 123b-end) consists of a Persian translation of the chapter on فرائض.

No other copies appear to be recorded.

Not noted in H. Kh.

## 1499

Foll. 92-99 followed by 1-21, end defective;  $9\frac{3}{8} \times 6\frac{3}{4}$  in.; ll. 14; nīm-shikastah; rubrications; badly worm-eaten; 17th century. [DELHI 717a]

A fragment of a history of the origin and line of transmission of Hanafī law, beginning with the early prophets and ending with Abū Ḥanifah. Title and author's name are both lacking. Amongst the authors quoted are Abū Ḥanifah, Shahrīstānī, Dhahabī and Ahmad b. Sulaimān b. Kamāl-Pāshā (the quotation from whom, fol. 15<sup>b</sup>, is in Turkish). On fol. 15<sup>a</sup> *ad fin.* there is a curse upon Yazid.

Beginning:

اول الانبياء آدم عليه السلام انزل الله تحرير  
الميّة والدم ولهم الخنزير وحروف المعجم الخ

Amongst the headings provided are the following:

Fol. 1 <sup>a</sup>	إيسع النبي
Fol. 1 <sup>a</sup>	يونس وزكريا
Fol. 1 <sup>a</sup>	محمد رسول الله
Fol. 8 <sup>b</sup>	أبو بكر الصديق
	امير المؤمنين خليفة خاتم النبيين الفاروق الخ
Fol. 9 <sup>b</sup>	
Fol. 10 <sup>a</sup>	امير المؤمنين جامع القران عثمان الخ
	امير المؤمنين ابن عم خاتم النبيين... على الخ
Fol. 12 <sup>a</sup>	
Fol. 13 <sup>b</sup>	أبو محمد الحسن بن علي
Fol. 13 <sup>b</sup>	امير المؤمنين معاویه الخ
Fol. 17 <sup>b</sup>	الامام زین العابدین الخ
Fol. 18 <sup>b</sup>	ابو حنيفة ...

End (as here extant):

اما كان يبقى في قلب كل واحد منهما شئ  
لدخول أخيه بزوجته ولكن اموت ...

No other copies appear to be recorded.

### B. UŞÜL (SHİ'AH)

### 1500

Foll. 22; 9×6½ in.; ll. 20; small neat naskhī; rubrications; numerous marginal notes with an extra leaf of comments inserted; worm-eaten in parts; date 1257/1841. [DELHI 474<sup>a</sup>]

L. A. M.

### مبادئ الوصول الى علم الاصول

Mabādi' al-wuṣūl ilā 'ilm al-uṣūl.

A concise treatise on Shī'ah jurisprudence by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn 'Alī ibn al-Muṭahhar al-Hillī (d. 726/1326; see H. Kh. II, p. 194; *Habib al-Siyar* III i 112; Brockelmann II 164).

Beginning:

الحمد لله المتفرد بالازلية والدائم المتاجد [sic]  
بالجبار والاكرام بسواعغ الانعام الخ

The treatise comprises 12 short faṣls (each with a number of mabḥaths) which occur as follows:

- |                      |                         |
|----------------------|-------------------------|
| Fol. 1 <sup>b</sup>  | (1) فی اللغات           |
| Fol. 3 <sup>b</sup>  | (2) فی الاحکام          |
| Fol. 4 <sup>a</sup>  | (3) فی الاوامر والتواهی |
| Fol. 7 <sup>a</sup>  | (4) فی العموم والخصوص   |
| Fol. 10 <sup>a</sup> | (5) المجمل والمبین      |
| Fol. 11 <sup>a</sup> | (6) فی الافعال          |
| Fol. 12 <sup>a</sup> | (7) فی النسخ            |
| Fol. 13 <sup>b</sup> | (8) فی الاجماع          |
| Fol. 14 <sup>a</sup> | (9) فی الاخبار          |
| Fol. 16 <sup>a</sup> | (10) فی القياس          |
| Fol. 18 <sup>a</sup> | (11) فی الترجيح         |
| Fol. 19 <sup>b</sup> | (12) فی الاجتہاد        |

End:

هذا آخر ما نذكره في هذه المقدمة ونحمده على  
توفيقه ببلغ ما قصدناه وحصول ما اردناه ونصلي  
على اشرف انبیائه الخ

For other copies see Bankipore xix (i), no. 1568; Berlin 4427.

I'jāz Husain 2723.

### 1501

Foll. 220; 9½×7 in.; small naskhī, ll. 29, followed by nastā'līq, ll. 26; rubrications; original text overlined in red; worm-eaten and in parts defective; margins repaired; 17th century.

29

[On the first leaf occurs the seal of Shāh 'Ālam Pādshāh Ghāzī with the date 1122. Other dates which appear are 1075 and 1078.] [DELHI 440]

## شرح تهذيب الوصول Sharḥ Tahdhīb al-wuṣūl.

A commentary, completed in 929/1523, by an author unnamed but known to be Jamāl al-Dīn b. 'Abd Allāh al-Husainī al-Jurjānī, on the *Tahdhīb al-wuṣūl ilā 'ilm al-usūl*, a work on Shi'i jurisprudence by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn 'Alī ibn al-Muṭahhar al-Ḥillī al-Shī'i (d. 726/1326; cf. H. Kh. II 194, *Habīb al-Siyar* III i 112, Brockelmann II 164).

Beginning:

اللَّهُمَّ إِنِّي أَعْجَزُ عَنْ احْصَاءِ ثَنَاتِكَ مَقَامَ سَيِّدِ ابْنِيَّكَ  
وَسَنْدِ اولَائِكَ الْخَ

The commentary, following the original work, is divided into 12 maqṣads, as follows:

Fol. 2a	(1) المقدّمات
Fol. 18b	(2) اللغات
Fol. 53b	(3) الامر والنسبي
Fol. 78a	(4) العام والخاص
Fol. 103b	(5) المجمل والمبيّن
Fol. 110a	(6) الافعال
Fol. 116b	(7) النسخ
Fol. 137a	(8) الاجماع
Fol. 151b	(9) الاخبار
Fol. 170b	(10) القياس
Fol. 197a	(11) التعادل والترجيح
Fol. 201a	(12) الاجتهاد

For the *Tahdhīb al-wuṣūl* and these divisions see Brit. Mus. Suppl. 263. In Bankipore xix (i), p. 70 the same divisions appear in a work called *Mabādī al-usūl*.

End:

وَمَنْ أَرَادَ التَّطْوِيلَ فِي ذِكْرِ الْمَسَالِيْلِ وَتَفْصِيلِهَا  
وَتَحْقِيقِهَا[...]. فَلِيَطْلُبْهُ فِي كِتَابِنَا الْمُسْمَى بِنَهَايَةِ

الاَصْوَالِ[...]. فِيمَا أَرَادَ وِيَجاوزَ النَّهَايَةَ فِي ابْلَاغِ السَّالِكِ  
مِنْهُجٍ [...] مَرْجِعٍ وَالْمَابَ،

The colophon is defective:

قال الشارح المحقق وقد فرغ[...]. جمال الدين  
بن عبد الله بن محمد بن الحسن [...] تعليق ما  
هو بمنزلة الش[...] .

No other copies appear to be noted.  
I'jāz Ḥusain 1807.

## 1502

Foll. 335;  $10\frac{3}{8} \times 6\frac{1}{2}$  in.; ll. 21; naskhī; original text overlined; date 1267/1851. [DELHI 468]

## منية البيب في شرح التهذيب

Munyah al-labib fī sharḥ  
al-Tahdhīb.

A commentary on Ḥasan b. Muṭahhar al-Ḥillī's *Tahdhīb al-wuṣūl ilā 'ilm al-usūl*. There is no indication of the author's name in the work itself but he is 'Amid al-Dīn 'Abd al-Muṭallib b. Muḥammad b. 'Alī al-A'raj al-Ḥusainī al-Ḥillī, known as "al-'Amīdi" (d. 754/1353; cf. *Raudat al-Jannāt*, pp. 374-6).

Beginning:

اللَّهُمَّ آتِي احْمَدَكَ حَمْدًا لَا يَقْدِرُ حَصْرُهُ وَلَا يَحْصُرُ  
قَدْرُهُ وَلَا يَنْسِي ذَكْرَهُ وَلَا يَطْوِي نَشَرَهُ الْخَ

There are no chapter-headings, but text and commentary are introduced by قال and اقول respectively.

End:

وَحِيثُ اتَّسَى كَلَامُ الْمُصْنَفِ طَابَ ثَرَاهُ وَجَعَلَ  
الْجَنَّهُ مَثَوَاهُ إِلَى هُنَا فَلَنْقَطَعَ الْكَلَامُ حَامِدِينَ لِللهِ  
تَعَالَى عَلَى تَوَاتِرِ نَعْمَائِهِ الْخَ

No other copies appear to be noted.  
I'jāz Ḥusain 3199.

## 1503

Foll. 106;  $9 \times 6\frac{3}{8}$  in.; ll. 16; small neat naskhī;  
rubrications; marginal notes; slightly worm-eaten; late 18th century. [DELHI 466]

**معالم الدين وملاد المجتهدين**  
**Ma'ālim al-dīn wa-malādh  
al-mujtahidin.**

A systematic treatise on the Uṣūl and the attitude thereto of the various madhhabas, by Ḥasan ibn Zain al-Dīn al-Āmilī, known as "Al-Shāhid al-Thānī" (d. 1011/1602; cf. Brockelmann II, p. 321; Bankipore XIX (i), p. 75).

Beginning:

الحمد لله المتعالى في عز جلاله عن مطراح  
 الافتراض فلا يحيط بكتبه العارفون الخ

According to the author, the work comprises a muqaddamaḥ and four qisms. The following, however, are the chief headings in the manuscript:

Fol. 2b Muqaddamaḥ Maqṣad I

في بيان فضيله العلم

Fol. 12b Muqaddamaḥ Maqṣad 2

في تحقيق مهارات المباحث الاصولية

Fol. 18a Maṭlab 2 (first not indicated by rubric)

في الاوامر والنواهي

Fol. 45a Maṭlab 3

في العموم والخصوص

Fol. 65b Maṭlab 4

في المطلق والمقييد

Fol. 74b Maṭlab 5

في الاجماع

Fol. 78b Maṭlab 6

في الاخبار

Fol. 93a Maṭlab 7

في النسخ

Fol. 95b Maṭlab 8

في القياس والاستصحاب

Fol. 99a Maṭlab 9

في الاجتماع والتقليد

Fol. 103b Khātimah

في التعادل والترجيح

End:

وذلك كاف في الترجيح فكلام الشيخ عندى هو  
 الحق،

For other copies see Bankipore XIX (i), no. 1573; Aṣafiyah, p. 102; Asiatic Society of Bengal, Government Acquisitions 1903–1907, no. 953; Berlin 4212–3. Printed Lucknow 1301/1884 and in Persia at various dates. I'jāz Husain 2989.

**1504**

Foll. 201;  $7\frac{7}{8} \times 6\frac{7}{8}$  in.; ll. 11; good legible naskhī; rubrications; marginal comments; 19th century.  
 [DELHI 467]

**Ma'ālim al-dīn wa-malādh  
al-mujtahidin.**

Another copy of the work by Ḥasan b. Zain al-Dīn al-Āmilī.

**1505**

Foll. 1–141;  $9\frac{7}{8} \times 5\frac{7}{8}$  in.; ll. 20; Persian naskhī; rubrications; date 1233/1818. [DELHI 452a]

**حاشية على معالم الدين**  
**Hāshiyah 'alā Ma'ālim al-dīn.**

A commentary upon Ḥasan b. Zain al-Dīn's *Ma'ālim al-dīn*, by Muḥammad Ṣalīḥ b. Ahmad al-Māzandarānī.

The title-page calls it فوائد (i.e. "observations") on a *hāshiyah* to the work.

Beginning:

نحمدك الاله يا من خلقنا ولم نك شيئاً [sic]  
 مذكوراً ونشكرك يا من رزقنا بمشاهدة جلاله نظرة  
 وسروراً اما بعد... بعض اخلاقي [sic] حين راي  
 اما [sic] علقته على معالم الدين... سالني ان احرر  
 لهم فواید الخ

The division of the *Ma'ālim al-dīn* into a muqaddamaḥ and four qisms is not kept, passages (introduced by قوله) being chosen arbitrarily for comment.

End:

ليست البلاغة بمجرد حسن التأليف في المعنى بل  
 لا بد فيها من مراعاة حسن التي كتب [sic] في  
 النظم ايضاً ونظم هذه القصص منه سبحانه لا منه،

No other copies appear to be recorded.  
 I'jāz Husain 971.

**1506**

Foll. 142b–232;  $9\frac{7}{8} \times 5\frac{7}{8}$  in.; ll. 19; Persian naskhī; infrequent rubrications; 19th century.  
 [DELHI 452b]

**حاشية على معلم الدين**  
Hāshiyah 'alā Ma'ālim al-dīn.

A hāshiyah on Ḥasan b. Zain al-Dīn's *Ma'ālim al-dīn*, by Mīrzā Muḥammad b. Ḥasan al-Shirwānī (fl. 11th/17th century), for whom see Bankipore xix (i), no. 1578.

Beginning:

قوله الفقه في اللغة الفهر اه انما ابتدأ بتعريف الفقه دون اصول [الفقه] كما هو المعروف في كتاب الاصول الخ

No main divisions of the text are marked, passages of the original being introduced by قوله.

End:

هذا مبني على عدم جواز النسخ قبل حضور وقت العمل بالمنسخ ولا يكون نسخا على التقديرين كما قيل وله اجمل اعتقاداً

For other copies see Bankipore xix (i), no. 1578; Rāmpūr, no. 48.  
I'jaz Husain 974.

**1507**

Foll. 253; 8 x 4<sup>3</sup> in.; ll. 20; small naskhī with insertions in a larger hand; rubrications; some marginal notes; date 1031/1622. [DELHI 451]

**الفوائد المدنية**  
(فِي الرَّدِّ عَلَى مَنْ قَالَ بِالْجُهَادِ  
وَالتَّقْلِيدِ أَيِ الظُّنُونِ فِي نَفْسِ  
الْحُكُمَ الْإِلَاهِيَّةِ)  
al-Fawā'id al-Madaniyah  
(fī 'l-radd 'alā man qāla bi-'l-ijtihād  
wa 'l-taqlīd ai al-zann fī nafs  
al-ahkām al-ilāhiyyah).

A treatise upon various questions of Shī'ah jurisprudence with particular reference to the errors of those who employ

ijtihād and taqlīd in deducing religious laws, and a refutation of those who use unsound "traditions" for the same purpose (see Loth 471). The author is unnamed, but he would appear to be Muḥammad Amīn b. Muḥammad Sharīf al-Aṣtarābādī, a Shī'ah divine of the 11th century of the Hijrah (d. ? 1036/1626-7).

Beginning:

اما بعد حمد الله باعث النبيين وناصب الاوصياء  
المعصومين والصلوة والسلام على سيد المرسلين الخ

The work is divided into a muqaddamaḥ, twelve faṣls and a khātimah, which occur as follows:

مقدمة في ذكر ما احدثه العلامة الحلّي Fol. 4b

فصل (1) في ابطال جواز التمسك بالاستنباطات الظنية الخ Fol. 83a

فصل (2) في بيان انحصار مدرك ما ليس من ضروريات الدين الخ Fol. 117a

فصل (3) في اثبات تغدر المجتهد المطلق Fol. 120a

فصل (4) في ابطال حصر الرعبة في المجتهد والمقلد Fol. 120b

فصل (5) في بيان ان في كثير من المواقع يحصل الوطن الخ Fol. 120b

فصل (6) في سد الابواب التي فتحها العامة للاستنباطات الخ Fol. 120b

فصل (7) في بيان من يجب رجوع الناس اليه في القضاء Fol. 136a

فصل (8) في جواب الاسئلة المتوجهة على ما استفادناه الخ Fol. 139a

فصل (9) في تصحيح احاديث كتبنا الخ Fol. 162b

فصل (10) في بيان الاصطلاحات الخ Fol. 174a

فصل (11) في التنبيه على طرف من الاغلاط الخ Fol. 179a

فصل (12) (ibid.)

ختامة القواعد الاصوليه الخ

End:

ومن يمسك بهم في كل مسئلة لا يمكن عادة ان يقع فيها غلط او زلة وذلك فضل الله يوطنه من يشاء

For other copies see Bankipore xix (i), no. 1584; Rāmpūr, no. 88; Āṣafiyah, no. 40. I'jāz Ḥusain 2242.

## 1508

Foll. 476;  $11\frac{1}{4} \times 7\frac{3}{8}$  in.; ll. 19; Persian naskhī; rubrications; margins ruled red and black; date 1253/1837. [DELHI 454]

### القوانين المحكمة

#### al-Qawānīn al-muḥkamah.

A Shī'ah treatise on the verbal and dialectical bases of jurisprudence, with examples of laws derived from the various Uṣūl, composed by Abū 'l-Qāsim b. al-Ḥasan al-Jilānī (d. after 1231/1815; cf. Būhār II, p. 170) and completed in the city of Qum in the year 1205/1791. It is based upon questions raised by the reading of Ḥasan b. Zain al-Dīn's *Ma'ālim al-dīn*.

Beginning:

الحمد لله الذي هدنا [sic] الى اصول الفروع  
وفروع الاصول وارشدنا الى شرائع الاحكام الخ

The book has two main parts and the principal chapter-headings are as follows:

مقدمة في بيان اسم هذه [sic] العلم

باب (1) في الاوامر والنواهي وفيه مقدمان

Fol. 33b المقصد الاول في الاوامر

Fol. 71a المقصد الثاني في النواهي

باب (2) في المحكم والمتشابه والمنطوق والمفهوم

Fol. 89b باب (3) في العموم والمخصوص

Fol. 103a باب (4) في المطلق والمقييد

باب (5) في المحمل والمبين والظاهر والماوّل

Fol. 181b باب (6) في الادلة الشرعية

Fol. 274a (End of first part) في الادلة العقلية

The second part is not divided under chapter-headings after this, except for the

خاتمة (في التعارض والتعادل والترجيح)

End:

وكتب ما اثبتهن في هذه الصفحات في صحائف  
الحسنات وابا (?) بها الزلات العثرات نفعنا به وجميع  
المؤمنين انه ولی الخيرات الخ

For other copies see Būhār II, no. 149; Āṣafiyah, p. 100; Berlin 4424. Printed Tabriz 1275.

I'jāz Ḥusain, 2296.

## 1509

Foll. 473;  $12\frac{1}{8} \times 7\frac{3}{8}$  in.; ll. 21; good naskhī; rubrications textual and marginal; date 1286/1869. [DELHI 455]

#### al-Qawānīn al-muḥkamah.

Another copy of the work by Abū 'l-Qāsim b. Ḥasan al-Jilānī. The main divisions (see no. 1508) occur as follows:

مقدمة	
باب (1)	Fol. 32a
باب (2)	Fol. 83b
باب (3)	Fol. 96b
باب (4)	Fol. 168a
باب (5)	Fol. 173a
باب (6)	Fol. 181a
(First part ends)	Fol. 269b
خاتمة	Fol. 457a

## 1510

Foll. 5-33;  $9 \times 5\frac{3}{4}$  in.; ll. 11; large bold naskhī, degenerating into shikastah; rubrications; some marginal notes; worm-eaten; 18th century.

[DELHI 476a]

### زبدة الاصول Zubdah al-Uṣūl.

A concise treatise on Shī'ah jurisprudence by Bahā al-Dīn Muḥammad b. Ḥusain al-Āmilī (d. 1031/1622; cf. Browne, *Lit. Hist.* IV 427 f.). Brockelmann II 321 ascribes it to Ḥasan b. Zain al-Dīn al-Āmilī.

## Beginning:

ابهی اصل یتنی علیه الخطاب و اوی قول فصل  
یتنی علیه اولو الالباب حمد من تنہے من وصمة  
التحدید الخ

The work contains five manāhij:

- |                      |                              |
|----------------------|------------------------------|
| Fol. 6 <sup>b</sup>  | (1) في المقدمات              |
| Fol. 17 <sup>a</sup> | (2) في الاadle الشرعية       |
| Fol. 23 <sup>a</sup> | (3) في مشتركات الكتاب والسنن |
| Fol. 31 <sup>a</sup> | (4) في الاجتهاد والتقليد     |
| Fol. 33 <sup>a</sup> | (5) في الترجيحات             |

## End:

وما دليل تاویله ارجح و سرکب البرجیحات مثی  
وثلاث ورباع فصاعداً فاتبع منها الاموی والزمر ما هو  
اقرب الى التقوی والحمد لله الخ

For other copies see Berlin 4425; Bankipore xix (i), no. 1580. Printed (with a commentary by 'Alī b. Naqī Shāh Ridawī), Lucknow 1312/1894, Persia 1302/1885.

I'jāz Husain 1622.

## C. FURŪ' (HANAFI)

## 1511

Foll. 109 (uncompleted); 9 $\frac{1}{2}$  × 5 $\frac{1}{2}$  in.; ll. 17; naskhī; worm-eaten; various short gaps in the text; 18th century.

[DELHI 680]

# كتاب الخراج

*Kitāb al-kharāj.*

A well-known treatise on the theory of taxation in Islām based on the Qur'ān and ḥadīth, by Abū Yūsuf Ya'qūb b. Ibrāhīm al-Kūfī al-Anṣārī (d. 182/795; cf. Ibn Khallikān II 307; Flügel, *Classen*, p. 282; Brockelmann I 171; the date 192 is also given). The work was edited by the author's pupil Muḥammad b. Ḥasan al-Shaibānī.

## Beginning:

بقاء امير المؤمنین وادام له العز فی تمام  
النعة... ان امير المؤمنین... سالی ان اصنع له  
كتاباً جاماً فی جباية الخراج الخ

## End (as here extant):

فافتقر واصار اهل دینه يتصدقون علیه طرحت  
جزیته وعیل من بیت مال المسلمين وعیاله...

For other copies see Brit. Mus. Suppl. 271, Berlin 5605–6, Paris 2452–3, 5876. Printed Būlāq 1302, etc.

H. Kh. v 79.

## 1512

4097. Foll. 296, the first folio a later addition with a lacuna after it; 10 $\frac{3}{4}$  × 7 $\frac{1}{4}$  in.; ll. 13; fair naskhī; rubrications; numerous marginal and some interlinear comments; earlier folios damaged by insects and damp; date 791/1389 (altered to 691); copyist, Mūsā b. Qalāwuz.

# الجامع الصغير

*al-Jāmi' al-Saghīr.*

A work on Ḥanafī furū' by Muḥammad b. Ḥasan al-Shaibānī, commonly known as the "Imām Muḥammad" (d. 189/804; cf. Tabarī III 2521; Ibn Quṭlūbughā, 159; Brockelmann I 173; Bankipore xix (i), p. 93), one of the principal disciples of Abū Hanifah. According to Pazdawī (cf. H. Kh. II 553), the work is a compilation of 1532 points of practical law which the author regarded as essential knowledge in every muftī and qādī. The present text is in the version of 'Umar b. 'Abd al-'Azīz Ibn Māzah, al-Ṣadr al-Shahīd (d. 536/1141; cf. Ibn Quṭlūbughā 139; Flügel, *Classen*, p. 311 f.; Brockelmann I 374) and bears his name in the preface. It is possible, according to H. Kh., that the qādī Abū Yūsuf may have assisted in the original composition of the work.

## Beginning:

الحمد لله رب العالمين والصلوة والسلام على خير  
خلقه... قال الشيخ الامام الاجل حسام الدين عمر  
بن عبد العزيز البخاري... أما بعد فان مشايختنا...  
كانوا يعظمون هذا الكتاب الخ

The work comprises the following kitābs, each divided into a number of bābs:<sup>1</sup>

<sup>1</sup> This division was made at the beginning of the 4/10th century by the Qādī Abu Tāhir al-Dabbās, at Baghdād. See Göldzihier, *Muhammedanische Studien* I 132, n. 1.

Fol. 2a (first part missing)

Fol. 35a

Fol. 48a

الحج

Fol. 78a

الطلاق

Fol. 117b

الإيمان

Fol. 139a

السرقة

Fol. 158a

البيوع

Fol. 195b

الحوالة

Fol. 197b

القضاء

Fol. 217a

الدعوى

Fol. 219b

الاعلچ

Fol. 224a

الوديعة

Fol. 226b

البهة

Fol. 236b

المكاتب

Fol. 246a

الشفعه

Fol. 247a

الخرجاج

Fol. 248b

الكراهية

Fol. 255b

الاشوبة

Fol. 257a

الرهن

Fol. 282a

الوصايا

الصلوة

الزكوة

Fol. 44a

الصوم

Fol. 64a

النکاح

Fol. 110b

العتاق

Fol. 128b

الحدود

Fol. 144a

السيير

Fol. 190a

الكافلة

Fol. 196a

الضمان

Fol. 212a

الوکالة

Fol. 218a

الاقمار

Fol. 220b

المضاربة

Fol. 225b

العارية

Fol. 228b

الاجارات

Fol. 243b

الماذون

Fol. 246a

المزارعة

Fol. 248a

الذبایح

Fol. 255a

العنق

Fol. 256b

الصید

Fol. 261a

الجنایات

## كتاب أحكام الأوقاف

*Kitāb Aḥkām al-aqāf.*

(Also called *Aḥkām al-waqf.*)

A work on the laws governing mortmain and property devoted to pious objects, by Hilāl b. Yahyā b. Muslim al-Baṣrī (d. 245/859; cf. Ibn Qutṭāb 246; Brockelmann I 173). Neither title nor author's name appears in the text.

Beginning:<sup>1</sup>

ما روی فی صدقه رسول الله عليه [sic] و سلم  
قال حدثنا ابو بکر بن عمر قال... قال قبل محيیتى  
على راس اثنين وثلاثين شهرا من مهاجر الح

The work comprises 78 bābs, which are set out in a prefixed list of contents. In each chapter the principle involved is first stated as a ḥadīth and is followed by the author's own comments and additions introduced by قلت.

End:

ولم يحج الرجل ولم يغز حتى ارتد الدافع عن  
الإسلام ان ذلك مردود لا يجوز للرجل ان يفعله

For other copies see Aṣafīyah, p. 1070; Leiden IV, p. 105; Cairo III 116.

Not in H. Kh.

## 1514

3859. Foll. 190, ends defective;  $7\frac{1}{2} \times 7\frac{3}{8}$  in.; ll. 20; fair naskhī, for the most part lacking points; rubrications; some margins covered with scribblings; 12th century.

[Purchased 1 November 1921]

## شرح ادب القاضي

*Sharḥ Adab al-qādī.*

A commentary, incomplete, upon Ahmad b. ‘Umar al-Khaṣṣāf’s *Adab al-qādī*, a

<sup>1</sup> Leiden IV, p. 105 (no. 1776) begins:

قال ابو حنيفة وَهُوَ اذَا قال الرجل ارضي هذه  
صدقه وَسَيِّد مَوْضِعًا وَحدَوْدَهَا الْخَ

## 1513

4114. Foll. 83;  $10\frac{1}{4} \times 8\frac{1}{4}$  in.; ll. 25; small neat though cursive naskhī; rubrications; worm-eaten; 15th century (date 805?).

[Purchased 3 April 1925]

manual (Hanafi) of decisions upon difficult questions of law for the use of qādīs (cf. H. Kh. i 220; Brockelmann i 173). The date of the manuscript itself (c. 550/1155) and the references in the work (foll. 148<sup>a</sup>, etc.) to Shams al-A'immah al-Sarakhsī (d. 483/1090) provide limits of date and make it probable that the present commentary is the work of Burhān al-Ā'immah 'Umar b. 'Abd al-'Azīz Ibn Māzah, known as al-Husām al-Shāhid (d. 536/1141; cf. Ibn Qutūlūbughā i 139; Brockelmann i 374). Of the 120 bābs in the original work the present manuscript contains the end of 24, 25–112 (complete) and the beginning of 113.

Beginning (of Bāb 25):

باب من قال تقبل البينة بعد الممين ذكر عن  
شرح قال المدين الفاجرة احق ان ترد من البينة  
العادلة الخ

The bābs are divided into a number of faṣls each containing several mas'alahs.

End (of Bāb 112):

وكان ذلك محمولا على انه لم يكن هناك احد  
رضع الولد ويعوم بمصالحه وهذا القادر لا يمنع  
الإفادة لانه كان بعذب

For other copies see Āṣafiyah, p. 1088; Bankipore xix (i), no. 1597; Cairo III, p. 72. H. Kh. i 220 f.

## 1515

4101. Foll. 322, the order after 113 being 115, 114, 117, 116, 118; 7 $\frac{5}{8}$  × 5 $\frac{7}{8}$  in.; ll. 17; cursive, unpointed naskhī; rubrications; some marginal comments; worm-eaten in parts; date Shawāwīl 579/1184 (foll. 119, 120 a much later addition).

[Purchased 3 April 1925]

A tractate upon Hanafi furū', the questions dealt with being derived from old works of law and from current practice. Title and author's name are both lacking. The title on the title-page, which implies that the treatise is that of the same name by Husām al-Dīn 'Umar b. 'Abd al-'Azīz Ibn Māzah al-Bukhārī (H. Kh. iv

359), is erroneous, for the manuscript appears to be an autograph, whereas Ibn Māzah died in 536/1141. The work opens with a section on the duties of the muftī and continues in the rest of the book with discussion upon intricate points of the law, arranged under the headings of a work of furū'.

Beginning:

الحمد لله رب العالمين والصلوة على رسوله محمد  
والله اجمعين حمدا تقرسا الى مرصاد الله... ذكر  
في هذا الكتاب من المسائل الى الخ

The work comprises the following kitābs (each with its bābs and faṣls):

Fol. 142 <sup>b</sup>	(2) الصوم	Fol. 2 <sup>a</sup>	(1) الصلوة
Fol. 200 <sup>b</sup>	(4) الحج	Fol. 176 <sup>a</sup>	(3) الزكوة
Fol. 300 <sup>a</sup>	(6) النفقات	Fol. 228 <sup>a</sup>	(5) النناح

(The order of these kitābs in the early part of the Berlin MS (4814) of the *Fatāwī al-sughrā* is 1, 3, 2, 4 and 5, while 6 is the kitāb *al-talāq*. The beginning corresponds to that given by H. Kh.)

End:

وادا قيل ياموه بالمعفعه ونكون الحكم ما هو الحكم  
في الودفعه عد صغر او زمن اعن اعنده مولاه  
ويحب على المعنى بعضه المعنى سحال ما

Colophon:

وعن الفراع من كتابته سده [ببيده] بعد صلبه  
الظاهر في اليوم السادس والعشرين من سوال من سهور  
سنه تسعم وسبعين وخمسماه

## 1516

Foll. 83, end defective; 10 $\frac{7}{8}$  × 7 in.; ll. 15; nasta'līq; rubrications; scattered marginal and interlinear comments; worm-eaten; 17th century.

[DELHI 704]

**كتاب القدوري**  
**Kitāb al-Qudūrī.**

A famous popular compendium—frequently known as the *Mukhtaṣar al-Qudūrī*

—of Hanafī furū', by Abū'l-Husain Ahmad b. Muḥammad al-Qudūrī al-Baghdādī (d. 428/1037; cf. Ibn Khallikān i 21; Ibn Qutṭlūbughā, p. 5, no. 13; Flügel, p. 305; Brockelmann i 175 and Suppl.).

Beginning:

الحمد لله رب العلمين والاعقب [sic] للمنترين  
قال الشيخ الإمام أبو الحسن القدوسي البغدادي  
رحمة [sic] الله الأصل في وجوب الصمارت [sic]  
الخ

The contents are those usual in a work on furū'.

End (as here extant):

قول أبيحنيفة وقالا بينهما كما بينا ولا يبا [sic]  
الولاء ولا يوهب والله أعلم، كتاب الحساب

For other copies see Loth 202 (ii) 203; Brit. Mus. 267 and Suppl. 274; Cambridge 1021, 1285; Rāmpur, p. 248; Bankipore xix (i), nos. 1600-1; Aṣafiyah, p. 1098; Berlin 4451-2. Printed Constantinople 1291/1874, 1319/1901 (with various commentaries); Kazan 1888; Lahore 1287/1870; Delhi 1305/1888, etc.

H. Kh. v 451.

## 1517

Foll. 2-170, beginning defective;  $9 \times 5\frac{1}{4}$  in.; ll. 12; large ornamental naskhī, partially vocalised; first and last folios supplied in a different hand; rubrications; slightly worm-eaten; 17th century. [DELHI 705]

### Kitāb al-Qudūrī.

Another copy of the same work.

## 1518

Foll. 181, defective both ends, lacunae after 7 and 55;  $8\frac{3}{8} \times 4\frac{3}{8}$  in.; ll. 16; cursive naskhī; rubrications; copious marginal and interlinear comments; 16th century. [DELHI 706]

### Kitāb al-Qudūrī.

Another copy, defective, of the same work.

## 1519

Foll. 113, end defective;  $7\frac{3}{4} \times 5\frac{3}{8}$  in.; ll. 14; naskhī; foll. 41 f. and 56 in a different hand from the rest; rubrications; scattered marginal comments; damaged by fire; 13th century. [DELHI 707]

### Kitāb al-Qudūrī.

Another copy of the same work, extending as far as the الموات  
كتاب أحياء الموات

## 1520

Foll. 227;  $9\frac{7}{8} \times 6\frac{3}{8}$  in.; ll. 17; naskhī; rubrications; a few marginal comments; margins ruled; some folios injured by insects and damp; 18th century. [DELHI 590]

### فاتح القدوري

### Fātih al-Qudūrī.

A commentary by an author unnamed on the مسائل القدوري, i.e., apparently, the well-known *Mukhtaṣar*, the compendium of Hanafī furū' by al-Qudūrī. At the end of the work the compiler gives a list of his sources, which include

البداية : الكافي : شرح الواقعية : ومز الحقائق :  
ابن الملك المفاتيح : حاشية أخي يعقوب باشه :  
الاختيار : الإيضاح : شرح كنز الدقائق : المختلف :  
المصنف : توجيه المختار : تحفة الملوك : خواهرزاده :  
المستصنف : الفصول العمادى [sic]

Beginning:

الحمد لله الذي أسر مسائل القدوري على فهم  
ذوى الافهام [و] العقول والصلوة على زمرة الانبياء  
والرسل خصوصاً على سيدنا المصطفى الخ

The kitābs comprised in the work are those of the *Mukhtaṣar*, with some slight variations.

End:

واختتم الكتاب بالدعاء الماثور عن النبي عليه  
السلام... انى اسئلك اثبات على الامر واستلئك لسانا

صادقاً واسألك من خير ما تعلم .. واستغفرك لما تعلم  
إنكانت علام العيوب حبيبي الله ونعم الوكيل الخ

No other copies appear to be recorded.  
Not noted in H. Kh.

## 1521

Foll. 394, beginning defective, uncompleted and with a lacuna at 393b;  $10\frac{3}{8} \times 6\frac{3}{8}$  in.; ll. 23; well-written naskhī (foll. 392b, 393 in nasta'liq); rubrications; worm-eaten; 17th century. [DELHI 721]

### جامع المضمرات والمشكلات

Jāmi‘ al-muḍmarāt wa'l-muṣhkilāt.

(Also called simply *al-Muḍmarāt*.)

The latter part, containing the kitābs from *nikāh* to *farā'īd*, of a commentary upon Qudūri's *Mukhtaṣar*, by Yūsuf b. 'Umar b. Yūsuf al-Şūfi al-Kādūri (d. c. 800/1397; cf. Brockelmann I 175, where he is called "Qādūri", and Suppl. p. 296, no. 9), who is called "Al-Kādūri" in Rāmpūr, p. 183, no. 127, and was known as the "grandson of Shaikh 'Umar al-Bazzāz".

Beginning (of first complete kitāb):

كتاب التناح م النكاح يذكر ويبرد به العقد  
ويبرد به الوطى الحال لانه للوطى الخ

The passages of the original text are introduced by قوله and the kitābs of the work, set out in a prefixed table, follow those of the original.

End:

رجل مات وترك اما واربع بنات وخمس اخوات  
لاب وامواتين يصح المسئلة من ماسين واربعين  
سبعينا مسئلة لو سئلت عن رجل مات وترك عما...

For other copies see Rāmpūr, p. 183, no. 127; Aṣafiyah, p. 1106; Leipzig 356. H. Kh. v 454 f.

## 1522

4121. Foll. 1-180;  $9\frac{1}{2} \times 7$  in.; ll. 32; rather cursive naskhī; rubrications; some injury from

damp; date 874/1469-70; copyist, Muhammad b. (?) Ubaiy b. Yahyā al-Sikandarī, a resident of Mecca. [Purchased 3 April 1925]

### Jāmi‘ al-muḍmarāt wa'l-muṣhkilāt.

Another copy of the third and fourth parts—containing the kitābs from *nikāh* to *farā'īd*—of Yūsuf b. 'Umar al-Kādūri's commentary of the *Mukhtaṣar* of Qudūri.

## 1523

Foll. 269, ends defective; lacuna after fol. 2;  $10\frac{3}{8} \times 7\frac{1}{4}$  in.; ll. 41; small, closely-written naskhī; rubrications; slightly worm-eaten; some injury from damp; date (?) 845/1441-2 (cf. fol. 60a). [DELHI 726]

### المبسوط

al-Mabsūt.

Part of a work on Hanafī furū' by Shams al-Ā'immaḥ Abū Bakr Muḥammad b. Abī Sahl (Ahmad) al-Sarakhsī (d. 483/1090; cf. Ibn Qutūbūghā 157; Flügel, *Classen*, pp. 275 and 303; Brockelmann I 373; other dates are also given; see, for references, Brit. Mus. Suppl. p. 183a). The work was originally composed as a commentary on Abū'l-Faḍl Muḥammad al-Marwazī's *Kāfi*—thus H. Kh. (v 22), who also declares that the author completed the work whilst imprisoned at Uzjand (v 363). The present manuscript contains the end of part iv of the work (foll. 1-60), parts v-vii (foll. 61-203) and a portion of the remainder.

Beginning (first complete bāb):

باب اليمين في العتق قال رجل تزوج امة ثم  
قال لها اذا مات مولاك فانت طلاق الح

The kitābs contained in this portion of the work are:

Fol. 2a	الحدود	Fol. 1a (الإيمان) fragmentary
Fol. 40b	السير	Fol. 23b السرقة
Fol. 91a	اللقطة	Fol. 88a اللقط
Fol. 98b	المفقود	Fol. 94b الاباق
Fol. 116a	الوديعة	Fol. 102a الغصب
Fol. 125b	الشركة	Fol. 121b العارية

Fol. 149a **الذبائح**

Fol. 159b **الببة**

Fol. 244b **الصرف**

End (as here extant):

في ثمن التوب فكذلك اذا قبض البعض في المجلس دون البعض والله اعلم بالصواب باب الشفعة،

For other copies see Loth 204 (part); Brit. Mus. Suppl. 276-7; Rāmpūr, p. 245, no. 505 (part iv only); Būhār II, no. 151; Cairo III, p. 108.

H. Kh. v 363.

## 1524

Foll. 141; 8½ × 4½ in.; ll. 15; naskhī, foll. 130-7 a later addition in nastā'iq; rubrications; margins ruled; scattered marginal comments in Persian; 17th century. [DELHI 1760]

### شريعة الإسلام Shir'ah al-Islām.

(Known also as *Shari'ah al-Islām*.)

A collection of rules of belief and conduct in everyday life, derived from the sunnah of the Prophet by Muhammād b. Abī Bakr, Imām-zādah (d. 573/1177; cf. H. Kh. IV 42; Brockelmann I 375).

Beginning:

الحمد لله الذي دلنا على معرفته بالشهاد  
والاعلام الخ

The work comprises the following sections:

(1) **في التحرير على اتباع سنة سيد المرسلين**

Fol. 2b

Fol. 4a **(2) فيما ثبت بالسنة من عقائد الدين**

Fol. 8b **(3) في الاخلاص**

Fol. 9b **(4) في فضل العام**

Fol. 16a **(5) في فضائل القرآن**

Fol. 16b **(6) فمن سنة العرادة**

Fol. 19b **(7) وما يستحب رعيته في قراءة القرآن الخ**

Fol. 141a **الصيد**

Fol. 154b **الوقف**

Fol. 174a **البيوع**

Fol. 21b

Fol. 23a

Fol. 25a

Fol. 25b

Fol. 26a

Fol. 26b

Fol. 27a

Fol. 28a

Fol. 28b

Fol. 29a

Fol. 30b

Fol. 31b

Fol. 32b

Fol. 33a

Fol. 34b

Fol. 34b

Fol. 35a

Fol. 35a

Fol. 37a

Fol. 40a

Fol. 42b

Fol. 45a

Fol. 45b

Fol. 49b

Fol. 55a

Fol. 58a

Fol. 59a

Fol. 64a

Fol. 65b

Fol. 67b

Fol. 74b

Fol. 78a

Fol. 82b

Fol. 86b

Fol. 89b

Fol. 91b

(8) **في أداب كتابة المصحف**

(9) **في تفضيل سنن الطهارة**

(10) **في سنن الغسل**

(11) **في تفضيل سنن الصلوة**

(12) **في الآذان**

(13) **في بناء المسجد**

(14) **في الخروج إلى المسجد**

(15) **في ترغيب الجماعة**

(16) **وينزّر قميصه**

(17) **في تعديل اركان الصلوة**

(18) **في مواظبة النفل**

(19) **في تفضيل يوم الجمعة**

(20) **في أحكام العيددين**

(21) **في سنن الاستسقاء**

(22) **في سنن الذكر**

(23) **الصلوة على سيد الخليفة**

(24) **سنة الاسلام الاستغفار**

(25) **في سنن الدعاء**

(26) **في سنن الزكوة**

(27) **في فضائل الصيام**

(28) **ومن وظائف الاسلام حج البيت**

(29) **في سنن الاضحية**

(30) **في طلب الحلال**

(31) **في فرض الاكل**

(32) **في فضائل بعض الاطعمة**

(33) **في سنن الشراب**

(34) **في سنن اللبس**

(35) **في سنن المسكن والبناء**

(36) **في سنن المشى**

(37) **في سنن الكلام الخ**

(38) **في ان يكون الفراش خشنا**

(39) **[في سنن السفر]**

(40) **في اداب الصحبة**

(41) **في سنن المواхبة**

(42) **في سنن المجالسة**

(43) **في طلب الاستخاراة**

- (44) فى ضيافة الاخوان الخ  
 Fol. 93b

(45) فى حقوق الجار  
 Fol. 96b

(46) فى سنن النكاح  
 Fol. 97b

(47) فى سنن شتى  
 Fol. 110b

(48) فى حقوق الوالدين  
 Fol. 111a

(49) فى حقوق ذوى الارحام  
 Fol. 112b

(50) فى حقوق المماليك  
 Fol. 113b

(51) فى حقوق سائر الخلاائق  
 Fol. 115a

(52) ويرحم كل شى من البهائم الخ  
 Fol. 118a

(53) فى سنن الامر بالمعروف  
 Fol. 118b

(54) فى حقوق القضاة الخ  
 Fol. 118b

(55) فى سنن الجهاد  
 Fol. 121b

(56) فى سنن المؤمن المبتلى  
 Fol. 127b

(57) فى سنن العيادة  
 Fol. 132a

End:

وقال صلى الله تعالى عليه وأله وصحبه وسلم لا  
تسموا الاموات فتوذوا به الاحياء

For other copies see Bodl. II 82; *Āṣafīyah*, p. 1094; Rāmpūr, p. 214, no. 311; Berlin 1730-33; Petersburg 44; Asiatic Museum 109.

H. Kh. IV 42.

1525

Foll. 333, an extra folio numbered 230 comes between 232 and 233;  $8\frac{1}{2} \times 6\frac{3}{8}$  in.; ll. 21; clear naskhi; rubrications; passages of original text overlined; scattered marginal comments; dated 1135/1723; copyist, Ismā'īl. [DELHI 1756]

## اسرار الاحکام

A commentary, completed in 1081/1670–1, by Muhammad Ya‘qūb al-Banbānī, on the *Shir‘ah al-Islām* of Muhammad b. Abi Bakr (known as “Imam-zādah”), for which see no. 1524.

## Beginning:

الحمد لله الذى رفع اعلام شرعة الاسلام فكشف  
من اراد التسبيل اليه الخ

The commentary comprises, with some small differences, the fascs of the original text.

End:

لا تسبوا الاموات فتؤذوا به الاحياء منه اقارب  
الاموات واحبائه هذا ما ذكره الشيخ المؤلف والله  
سبحانه اعلم بالخ

For other copies see Rāmpūr, p. 164,  
no. 16; Bankipore xix (i), no. 1621.  
Not noted in H. Kh.

1526

Foll. 393, original fol. 2 missing;  $12\frac{1}{8} \times 8\frac{1}{4}$  in.;  
ll. 21; cursive (Indian) naskhī; rubrications;  
passages of original text overlined; worm-eaten;  
date 1079/1668-9. [DELHI 1759]

[DELHI 1759]

مفاتيح الجنان ومصابيح الجنان

Mafātīḥ al-jinān wa-masābīḥ  
al-janān.

Another commentary, by Ya'qūb b. 'Alī (d. 931/1524; cf. H. Kh. iv 42 and vi 1; Brockelmann i 375, 19) on the *Shir'ah al-Islām* of Muhammad b. Abī Bakr, Imām-zādah. A list of the works used by the author is given at the end of the text.

### Beginning:

حَمْدًا لِمَنْ عَلَىٰ عِبَادَهُ نَعْمَةُ الْإِسْلَامِ وَجَعَلَهُ شَرِيعَةً

The work comprises the same chapters as the original.

End:

شرح شافية للملوي الفاضل المعروف بجاريبردي  
اكرم الله تعالى مثوابه وجعل الجنة ما ويه مع  
كافة المؤمنين اجمعين الخ

For other copies see Loth 209; Brit. Mus. Suppl. no. 178; Rāmpūr, p. 252, nos. 561-2; Bankipore xix (i), no. 1620; Berlin 1374-5; Paris 1248-9.

H. Kh. vi i, iv 42.

## 1527

Foll. 113;  $6\frac{7}{8} \times 5$  in.; ll. 15; good naskhī; rubrications; numerous words overlined red; copious marginal comments in middle foll.; some injury from damp and insects; date 903/1497-8.

[DELHI 682]

### المختار المفتوى

#### al-Mukhtār li 'l-fatwā.

A compendious treatise on Hanafī furū', by Maḥmūd b. Maudūd b. al-Baldajī al-Mausilī (d. 683/1284; cf. Ibn Qutṭubughā 88; Flügel, *Classen*, p. 326; Brockelmann I 382; Bankipore xix (i), p. 167 f.). The divergent opinions of authorities other than Abū Ḥanīfah are quoted.

Beginning:

الحمد لله على جزيل نعمائه احمده على جليل  
على جميل بلائه الخ

The treatise contains the usual kitābs (each with several bābs) of a work on furū'.

End:

ومن صالح من الورثة او الغرماء على شيء من  
التركة... كان لم يكن تم اقسم الباقى على شهاد  
الباقيين، والله تعالى اعلم الخ

For other copies see Brit. Mus. Suppl. 282-3; Bankipore xix (i), no. 1684; Berlin 4565-6. For a commentary on the work by its author see Loth 238.

H. Kh. v 436.

## 1528

Foll. 211;  $12 \times 7\frac{3}{8}$  in.; ll. 14 and 12; nasta'līq; rubrications; a number of passages overlined red; considerable injury from damp; date 1241/1825-6.

[DELHI 671]

### الهداية

#### al-Hidāyah.

The first half of a commentary (*mamzūj*) by 'Alī b. Abī Bakr b. 'Abd al-Jalīl al-Farghānī al-Marghinānī (d. 593/1197; cf. Ibn Qutṭubughā 124; H. Kh. vi 479;

Brockelmann I 376; Bankipore xix (i), pp. 131 f.) on his own compendium of Hanafī furū', *Bidāyah al-mubtadī*.

Beginning:

الحمد لله الذي اعلى معالمه العلم واعلامه واظهر  
شعائر الشرع الخ

The present manuscript comprises the following kitābs:

Fol. 27a	الصلوة	Fol. 2a	الطهارات
Fol. 120a	الصوم	Fol. 98b	الركوة
		Fol. 139b	الحج

The scribe's colophon states that he has included the kitābs from *nikāh* to *waqf* in another volume.

End:

والاولى ان يحللها بغير المجامعة تعظيمها لامر  
الحج فقط

For other copies see Loth 211-17; Brit. Mus. 196-8; Bankipore xix (i), nos. 1629-33; Asafiyah, p. 1110; Berlin 4489-9. Printed Calcutta 1234. Translated (from a Persian version) by C. Hamilton, London 1791; 2nd edition by C. Grady, London 1870.

H. Kh. vi 479.

## 1529

Foll. 180 (in two parts, 1-74, 76-180), 75 blank and lacuna between 178 and 179;  $13\frac{3}{8} \times 8\frac{1}{4}$  in.; ll. 22; nasta'līq; rubrications; margins ruled; each part has a neatly executed and coloured 'unwān'; 18th century.

[DELHI 747]

### al-Hidāyah.

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī al-Marghinānī. It contains the kitābs from *takārah* to *waqf*.

## 1530

Foll. 352, beginning defective;  $11\frac{5}{8} \times 7\frac{3}{8}$  in.; ll. 17; Persian naskhī; rubrications; margins ruled; 18th century.

[DELHI 748]

**al-Hidāyah.**

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* (defective) to *khunthā*.

**1531**

Foll. 326;  $12\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 17; naskhī; rubrications; margins ruled; scattered marginal and interlinear comments; 19th century. [DELHI 749]

**al-Hidāyah.**

Another copy of the first part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *tahārah* to *waqf*.

**1532**

Foll. 227;  $10\frac{1}{8} \times 7$  in.; ll. 21-22; small naskhī, with additions in a larger hand; rubrications; copious marginal and interlinear comments; 19th century. [DELHI 750]

**al-Hidāyah.**

Another copy of a part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*.

**1533**

Foll. 212;  $12\frac{1}{4} \times 8$  in.; ll. 19; neatly-written nasta'līq; rubrications; scattered marginal and interlinear comments; date 1235/1820. [DELHI 751]

**al-Hidāyah.**

Another copy of the earlier part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *tahārah* to *waqf*. A table of contents is prefixed.

**1534**

Foll. 401;  $11 \times 6\frac{5}{8}$  in.; ll. 17; Persian naskhī (some folios in a larger hand than the rest); rubrications; margins ruled; copious marginal and interlinear comments; date 1080/1669. [DELHI 752]

**al-Hidāyah.**

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*. A table of contents is prefixed.

**1535**

Two vols., foll. 93 and 134 respectively;  $12\frac{1}{2} \times 8\frac{5}{8}$  in.; ll. 21; naskhī; rubrications; scattered marginal comments; 19th century. [DELHI 753 i, ii]

**al-Hidāyah.**

Another copy of the early portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing (i) the kitābs from *tahārah* to *hajj* and (ii) those from *nikāh* to *waqf*.

**1536**

Foll. 397;  $10\frac{1}{8} \times 7\frac{1}{8}$  in.; ll. 17; coarse (Indian) nasta'līq; rubrications; copious marginal comments; 19th century. [DELHI 754]

**al-Hidāyah.**

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*.

**1537**

Foll. 265, end defective;  $10\frac{3}{8} \times 6\frac{1}{4}$  in.; ll. 17; Indian nasta'līq in more than one hand; rubrications (many omitted); scattered marginal and interlinear comments; worm-eaten; 18th century, but many later sections included. [DELHI 755]

**al-Hidāyah.**

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *tahārah* to *aimān*.

**1538**

Foll. 144;  $11\frac{5}{8} \times 8\frac{1}{4}$  in.; ll. 26; inelegant naskhī; rubrications; frequent marginal and interlinear comments; 19th century. [DELHI 756]

**al-Hidāyah.**

Another copy of the earlier part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *fahārah* to *waqf*.

**1539**

Foll. 1+216, table of contents wrongly inserted after fol. 1, foll. 1 *bis* and 7 to be transposed, lacuna after 32;  $12\frac{1}{4} \times 8\frac{1}{4}$  in.; ll. 19 and 14; small, cursive nasta'liq changing to inelegant naskhī; numerous marginal and interlinear comments; 18th century.

[DELHI 757]

**al-Hidāyah.**

Another copy of the earlier portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *fahārah* to *waqf*.

**1540**

Foll. 258;  $8\frac{1}{8} \times 7\frac{3}{8}$  in.; ll. 15; spidery nasta'liq; rubrications; copious marginal and interlinear comments; date 1101/1690.

[DELHI 758]

**al-Hidāyah.**

Another copy of the earlier portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *fahārah* to *waqf*.

**1541**

Foll. 309, end defective;  $12\frac{3}{4} \times 6\frac{5}{8}$  in.; ll. 15; large nasta'liq; rubrications; numerous marginal and interlinear comments; 18th century.

[DELHI 759]

**al-Hidāyah.**

Another copy of part of the work of 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *għasb*.

**1542**

Foll. 155, end defective;  $12 \times 7\frac{3}{4}$  in.; ll. 14; nasta'liq; rubrications; 19th century.

[DELHI 760]

**al-Hidāyah.**

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *igrār*.

**1543**

Foll. 216;  $10\frac{7}{8} \times 7\frac{7}{8}$  in.; ll. 13; cursive Indian naskhī; rubrications; marginal comments, copious on some folios; date 1208/1793-4.

[DELHI 761]

**al-Hidāyah.**

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *bai'* to *għasb*.

**1544**

Foll. 271, ends defective—a copy made up of parts from a number of others;  $12\frac{1}{4} \times 8\frac{1}{8}$  in.; ll. 11 and 19; naskhī in a variety of hands; rubrications; later margins ruled; 19th century.

[DELHI 762]

**al-Hidāyah.**

Another copy of the earlier portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *zakāh* to *luqṭah*.

**1545**

Foll. 111, end defective, first folio injured;  $11\frac{3}{8} \times 7$  in.; ll. 23; naskhī; rubrications; damaged by insects and damp; 14th century.

[DELHI 763]

**al-Hidāyah.**

Another copy of the earlier portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *fahārah* to *hajj*.

**1546**

Foll. 105;  $10\frac{7}{8} \times 7$  in.; ll. 18; naskhī; rubrications; copious marginal and interlinear comments; 18th century.

[DELHI 764]

**al-Hidāyah.**

Another copy of the earlier portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *fahārah* to *hajj*.

**1547**

Foll. 367, ends defective;  $10\frac{1}{2} \times 6\frac{3}{4}$  in.; ll. 20 and 21; angular nasta'līq; earlier and later folios in a variety of naskhī hands; rubrications; copious marginal comments; worm-eaten; 18th century.

[DELHI 766]

**al-Hidāyah.**

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī al-Marghinānī, containing the kitābs from *buyū'* to *khunthā*.

**1548**

3864. Foll. 326, beginning defective;  $9\frac{1}{8} \times 6\frac{1}{4}$  in.; ll. 19; fair naskhī, the first 48 folios in a much later hand than the rest; rubrications; copious marginal comments; date 723/1323 (first 48 folios probably 18th century).

[Purchased 1 November 1921]

**al-Hidāyah.**

Another copy of part of the work by Burhān al-Dīn al-Marghinānī, containing the kitābs from *fahārah* to *waqf*. The introduction is lacking.

**1549**

Foll. 299 (foll. 119 and 127 are blank and mark lacunae);  $10 \times 6\frac{1}{2}$  in.; ll. 21; small clear naskhī; rubrications; parts worm-eaten and last folios damaged by damp; date 1066/1656. [DELHI 524]

### حاشية على الهدایة Hashiyah 'alā al-Hidāyah.

Glosses on the *Hidāyah*. According to the colophon the work is by Hamid al-Dīn al-Darīr, seeming to indicate Hamid al-Dīn 'Alī ibn Muḥammad al-Darīr al-Bukhārī who died in 666/1268 (Ibn Qutlūbughā, no. 136) or the following year (H. Kh. vi 481) and was one of the earliest com-

mentators of the *Hidāyah*. His work, according to H. Kh., was in two parts and called *al-Fawā'id*, but of this the present work contains no indication.

## Beginning:

الحمد لله رب العالمين والعاقة للمتقين والصلوة  
علي محمد واله السابقين الطاهرين اجمعين '

Then follow without any other preface the kitābs of a work of furū', the passages of the *Hidāyah* being introduced throughout by قوله.

## End:

واقوى الحالتين صغر الورثة وقوى الوصيدين وصى  
الاب والجد واصف الحالتين كبر الورثة '

No other copies appear to be recorded.  
H. Kh. vi 481 (?).

**1550**

Foll. 464, defective at both ends;  $8\frac{3}{4} \times 5\frac{3}{4}$  in.; ll. 19; sprawling naskhī; rubrications; scattered marginal comments; injured by damp; 17th century.

[DELHI 634]

### [فتح القدير] [Fath al-qadīr.]

Part of a commentary upon the *Hidāyah*. Title and author's name are both lacking, but the label on the cover and a note on fol. 1 declare it to be the *Fath al-qadīr*, and this would appear to be correct. The author is Kamāl al-Dīn Muḥammad b. 'Abd al-Wāhid al-Sīwāsī (d. 861/1457; cf. H. Kh. iv 374; Ibn Qutlūbughā, p. 75; Brockelmann i 377, no. 10 and ii 225).

## Beginning (as here extant):

ان يتعذر لها يقع به المواجهة بها الا ترى ان  
اللحم مشتق من الالتحام الخ

The passages of the original text are introduced by قوله, the first (fol. 4a) being:

اتموا اعلم ان حمل الصيام على نفس الامساك  
متعدرا غاية ما يمكن الخ

The work begins with the *kitāb al-tahārah* and contains also the following *kitābs*, each with several bābs:

Fol. 329a [باب] الزكوة	Fol. 109b الصلوة
Fol. 382b فروض الحج	Fol. 355b الصوم
	Fol. 464b النكاح

End (last complete section):

كتاب النكاح فى اللغة الضمر يقال انكحها  
القرى [...] ثم... الوطى لوجود الضمير فيه الخ

For other copies see Bankipore XIX (i), nos. 1643-9; Rāmpūr 421-5; Āṣafīyah, p. 1096; As. Soc. Bengal (1904), p. 17; Paris 850; Cairo III, p. 94. Lithographed with the *Hidāyah*, Lucknow 1875.

H. Kh. IV 374.

## 1551

Foll. 147, end defective;  $12\frac{3}{4} \times 8\frac{1}{4}$  in.; ll. 21; nasta'liq; rubrications; 19th century.

[DELHI 635]

[*Fath al-qadir*.]

The first part of the *kitāb al-buyū'* from a commentary on a work upon *furu'*, which, according to a statement on the fly-leaf, is Ibn al-Humām's *Fath al-qadir*, for which see no. 1550. This identification appears to be correct. The plan of the work is that general statements are followed as a rule by practical instances headed فرع من الفروع or فرع.

Beginning:

كتاب البيوع عرف ان مشروعات الشارع منقسمة  
إلى حقوق الله تعالى خالصة وحقوق العباد الخ

Passages of the original text, the *Hidāyah*, are introduced by قوله.

The bābs comprised in this portion of the work are as follows:

Fol. 36a	خيار الروية	Fol. 21b	الخيار الشرط
Fol. 60b	البيع الغاسد	Fol. 42a	الخيار العيب
Fol. 92b	المراقبة الخ	Fol. 89b	الـ إقالة
Fol. 116a	الحقوق	Fol. 103a	الـ ربا

L. A. M.

الاستحقاق  
(فصل في بيع الفضولي)  
End (as here extant):  
وذكر فخر الاسلام وغيره ان قولهما قياس وقول  
ابي يوسف هو...

## 1552

Foll. 546, end defective;  $10\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 21; clear but rather ornamental *naskhī*; first folio in *nasta'liq*; passages of original text overlined; worm-eaten; 17th century. [DELHI 513]

جامع الرموز  
*Jāmi' al-rumūz*.

A commentary (*mamzūj*) on the *Mukhtaṣar al-Wiqāyah* of 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Shari'ah (referred to in the preface of the present work as ذو التقى (والوضيح)). The author is *Shams al-Dīn al-Khurasānī al-Quhistānī*, who completed his work after  $2\frac{1}{2}$  years' labour in 941/1534-5 and whose death-date is variously given as 962 or 950 (cf. H. Kh. VI 374; Bankipore XIX (i), p. 157; Brockelmann I 377).

Beginning:

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع  
الكبير من الاحكام الخ

Few chapter-headings are given.

End (as here extant):

والثانية خيانة سرقة وعن الحسن لا يقدر الوصى  
ان يقدر ولو كان ...

For other copies see Loth 237; Bankipore XIX (i), no. 1672; Rāmpūr, p. 181; Būhār II 158; Āṣafīyah, p. 1080. Printed (ed. W. Nassau Lees) Calcutta 1858, Constantinople 1289, Kazan 1890.

H. Kh. VI 374.

## 1553

Foll. 439;  $10\frac{1}{2} \times 6\frac{5}{8}$  in.; ll. 22; *nasta'liq* but with numerous folios in *naskhī*; rubrications; some marginal comments; paper poor and badly worm-eaten; 18th century. [DELHI 514]

31

**Jāmi‘ al-rumūz.**

Another copy of the work by Shams al-Dīn Muḥammad al-Khurāsānī. In the present manuscript the end and the author's colophon are given, as follows:

وهذا اوان فراغى بحمد الله تعالى على تواتر نعماه  
كثيرة عن قبض ما هو العمل لغفران سيات النقيرة [?] [?]  
يوم التروية سنة احدى واربعين وتسع مائة من  
الهجرة النبوية على صاحبها افضل السلام والتحية  
الخ

1554

Foll. 221, ends defective;  $9\frac{1}{4} \times 6\frac{3}{4}$  in.; ll. 21; coarse (Indian) naskhī; rubrications; passages of original text in red; worm-eaten; earlier folios damaged; 18th century. [DELHI 765]

[**شرح الهدایة**][**Sharḥ al-Hidāyah.**]

A commentary upon part of al-Farghānī's *Hidāyah*, covering the kitābs from *bai'* to *adab al-qādī*. Title and author's name are both lacking.

Beginning (of *kitāb al-bai'*):

البيع ينعقد يحصل او يلزم بالاجحاف هو عبارة عما  
يتقدم من احد العاقدين الخ

End (as here extant):

فهذه ايضاً عما فيه من الماجة اليه عن ابن عمر  
رضي الله عنهما انه كان اذا سافر استصحب رجلاً  
سي الادب فقيل له في ذلك ...  
H. Kh. (?)

1555

Foll. 152 (new number 137 is also numbered 138);  $10 \times 5\frac{7}{8}$  in.; ll. 20; naskhī; rubrications; some folios damaged by insects; 18th century. [DELHI 528]

A fragmentary hāshiyah dealing with a portion of the *kitāb al-falāq* of a work on *furū'*, probably the *Hidāyah*. The author's name does not appear.

Beginning (of the first complete paragraph):

قوله اولى ان يصلح عوضاً لغير المتocom وهو البضم  
حال الخروج بخلافه حالة الدخول فانه متocom وعن  
هذا جاز تزويج الاب ابنه الصغير الخ

The passages of the original text are introduced by قوله. The chapter-headings marked are the following:

Fol. 23b	باب اللعان	Fol. 116	باب الظهار
Fol. 33a	باب العذة	Fol. 36b	باب العذة
Fol. 55b	باب ثبوت الشب	Fol. 88b	كتاب العناق
Fol. 100b	باب الفقة	Fol. 67a	باب العبد يعتق بعضه
Fol. 114a	باب عتق احد العبدين	Fol. 124b	باب الحلف بالعتق
Fol. 128a	باب العتق على جعل	Fol. 134b	باب التدبير

End (i.e. the last complete paragraph):

قوله ويرث الابن من كل منها ميراث ابن  
كامل لانه له بميراثه كله حيث ادعى انه ابنه الخ

1556

Foll. 286 in two parts, 1-179, 180-286—Arabic foliation 38-234, 236-442;  $11\frac{5}{8} \times 8\frac{1}{2}$  in.; ll. 26; naskhī; rubrications; margins ruled; second part has an indifferently coloured 'unwān'; 17th century. [DELHI 529]

Portion of a commentary, lacking beginning and end, on the first two parts of a work on *furū'*, probably the *Hidāyah*. The author's name does not appear. This is not the same work as is contained in no. 1555.

Beginning (of the first complete section):

قوله فلا معنى لاشتراك غيره كاستعمال القسط  
والشث ونحوه على ما شرط الشافعى مع زعما منه  
ان الترتيب الخ

Passages of the original text are introduced by قوله, objections by the formula

فان قلت اجيب and the answers by اجيب while many chapters are ended with والله اعلم. The following are the kitabs comprised in the book:

Fol. 1 (defective at beginning)	الطهارة
Fol. 140b الحج	الصلوة
Fol. 277b الحدود	النكاح

End:

قوله ومن انى امراة اى امراة احسنه اذا لو فعل هذا باخته او بزوجته بنكاح صحيح او فاسد لا يحد الخ

### 1557

Foll. 327—lacks beginning as far as original fol. 62 except fol. 55;  $11\frac{3}{4} \times 8\frac{1}{8}$  in.; ll. 25; written in a variety of hands, naskhi and nasta'liq; rubrications almost entirely lacking; date 1180/1766-7. [DELHI 530]

Part of a commentary on a work on furū', probably the *Hidāyah*, not identical with that contained in no. 1555. The author's name does not appear.

Beginning (as here extant):

فلانه صلي الله عليه وسلم وآله واصحابه اجمعين  
سمى الربط تمرا جا من احدي رطبا فقال او كل  
تمر خير هندا او بيع التمر بمثله جائز الخ

The following chapter-headings appear:

Fol. 74a	باب الاختلاف في الشهادة
Fol. 77a	باب الشهادة على الشهادة
Fol. 79a	كتاب الرجوع من الشهادة

End:

ويوideon الرجل اذا لم يكن معه الا ثوب نجس  
يتعيش... يجوز بالتحرى حالة الاشتاء اولى والله  
اعلم بالصواب

### 1558

Foll. 424, beginning and end defective;  $10\frac{1}{2} \times 7\frac{1}{8}$  in.; ll. 35; small regular naskhi; rubrications; passages of original text overlined; much damaged by insects and damp; 16th century. [DELHI 615]

A commentary—title and author's name both lacking—upon a work on furū', apparently the *Hidāyah*, as indicated by the title-page and the order of the contents. The comments are frequently of a trivial nature.

Beginning (of the first complete section, fol. 9a):

باب ما يجوز للمكاتب ان يفعل... لما بين احكام  
الكتبة بنوعها شرع في بيان ما يجوز للمكاتب ان  
يفعله وما لا يجوز الخ

The following kitabs are comprised in the work:

Fol. 36b	الاكراه	Fol. 27b	[?] الولایه
Fol. 58a	الماذون	Fol. 45b	الحجر
Fol. 107b	القسمة	Fol. 75b	الشقة
Fol. 136a	المسافة	Fol. 126b	المزارعة
Fol. 162b	الاغسحية	Fol. 139b	الذبائح
Fol. 266a	الصيد	Fol. 178a	الکواهية
Fol. 312a	الجنایات	Fol. 281a	الرهن
		Fol. 333a	الديات

The last kitab is on وصايا but lacks the heading.

End (last complete section extant, fol. 419a):

في بيان احكام الخنثى اى هذا فصل في بيان  
احكام الخنثى قال الاكميل... الفصل ائما يذكر  
قطع شى [sic] من شى الخ

No other copies appear to be recorded.  
H. Kh. ?

### 1559

Foll. 4;  $9\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 13; inelegant nasta'liq; rubrications; some interlinear comments; injured by insects and damp; 19th century. [DELHI 587]

وقایة الروایة فی مسائل الہدایۃ  
*Wiqāyah al-riwāyah fī masā'il al-Hidāyah.*

A fragment, comprising the earlier chapters without the introduction, of the epitome

compiled by Burhān al-Sharī'ah, Maḥmūd b. Ṣadr al-Sharī'ah al-Auwal 'Ubaid Allāh al-Maḥbūbī from the *Hidāyah*, a well-known treatise of Hanafī furū' by Burhān al-Dīn. The author's exact date is unknown but he was a scholar of the 7th century of the Hijrah (cf. Ibn Quṭlūbughā, p. 115, n. 378; Berlin Catalogue 4546).

Beginning (as here extant):

قال الله تعالى يا ايها الذين امنوا اذا قمتم الى  
الصلوة [sic] فاغسلوا وجوهكم [sic] الآية ففرض الوضوء  
غسل الوجه من الشعر الى الاذن واسفل الذقن الخ

Chapter-headings are provided as follows:

Fol. 2b	باب المسمى على الحسين
Fol. 3b	باب الانجاس
Fol. 3a	باب الحيض
Fol. 4b	باب الاذان
	كتاب الصلوة

End (as here extant):

باب الاذان هو سنة للغرایض فمحب فى وقتها  
فيعاد... ويؤذن عالما بالاوقات لينثال الصواب مستقبل  
القبلة... ويترسل فيه بلا لحن وتترجم ويحول وجهه  
فى الحجعلتين يمنةً ويسرةً ويستدير...

For other copies see Brit. Mus. Suppl. 285; Bankipore xix (i), no. 1653; Aṣafiyah, p. 1110; Berlin 4546-7 (cf. 4505 and Cairo iii, p. 148).

H. Kh. vi 458.

## 1560

Foll. 124, beginning defective;  $7 \times 4\frac{1}{8}$  in.; ll. 11; nasta'līq; rubrications; copious comments in a number of margins; foll. 37-44 on coloured paper; worm-eaten; 17th century. [DELHI 743]

### Wiqāyah al-riwāyah.

Another copy of the work by Maḥmūd b. Ṣadr al-Sharī'ah.

## 1561

Foll. 122;  $9\frac{7}{8} \times 6$  in.; ll. 10; small nasta'līq, partially vocalised; rubrications; numerous marginal and interlinear comments; date 1225/1810. [DELHI 581]

### النقایة al-Nuqāyah.

An epitome of his grandfather's (Maḥmūd b. Ṣadr al-Sharī'ah's) compendium of Hanafī furū', the *Wiqāyah*, by Ṣadr al-Sharī'ah al-Thānī, 'Ubaid Allāh b. Maṣ'ūd b. Tāj al-Sharī'ah (d. 747/1346; cf. under 1463 *supra*).

Beginning:

الحمد لله رافع اعلام الشريعة الغراء جاعلها شجرة  
اصلها ثابت وفرعها في السماوات الخ

There are 37 chapters in the work, following the ordinary kitābs of a work of furū'.

End:

مسائل شتى كتابة الاخرين وايماؤه بما يُعرف به  
تناحه وطلاقه وبيعه وشراؤه وقوده كالبيان ولا  
يُحدّد وقالوا للسان[?] ان... ذلك وعلم اشاراته [sic]  
فكانا في غمرة مدروجه فيها ميّة هي اقل تحرّى  
واكل في الاختيار،

For other copies see Loth 234-5; Bankipore xix (i), nos. 1665-6; Aṣafiyah, p. 1110; Rāmpur 535-41; Berlin 4562. Printed Kazan 1290, Lucknow 1884.

H. Kh. vi 373.

## 1562

Foll. 71, lacuna between 16 and 17;  $9\frac{3}{8} \times 7\frac{1}{8}$  in.; ll. 11; naskhī in a variety of hands; rubrications; most folios with copious interlinear and marginal notes; damaged by rodents, etc.; 17th century. [DELHI 689]

### Mukhtasar al-Wiqāyah.

Another copy, defective, of the *Nuqāyah*.

## 1563

Foll. 6, defective;  $9\frac{3}{8} \times 6$  in.; ll. 16, 9 and 8; irregular nasta'līq; 19th century. [DELHI 690]

### Mukhtasar al-Wiqāyah.

Another copy, of the earliest part only, of the *Nuqāyah*.

**1564**

Foll. 13–130;  $8\frac{7}{8} \times 4\frac{7}{8}$  in.; ll. 9; cursive naskhī; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 685c]

**Mukhtasar al-Wiqāyah.**

Another copy of the *Nuqāyah*, preceded by a table of contents.

**1565**

Foll. 111;  $11\frac{1}{8} \times 7\frac{1}{2}$  in.; ll. 10; naskhī, first and last folios in a hand different from the rest; rubrications; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 686]

**Mukhtasar al-Wiqāyah.**

Another copy of the *Nuqāyah*.

**1566**

Foll. 9–112, transpose 40 and 41;  $9\frac{1}{8} \times 4\frac{3}{4}$  in.; ll. 13; naskhī, in a variety of hands; rubrications; numerous marginal and interlinear comments in earlier folios; 17th century. [DELHI 687b]

**Mukhtasar al-Wiqāyah.**

Another copy of the *Nuqāyah*.

**1567**

Foll. 104;  $6\frac{3}{8} \times 4$  in.; ll. 9; nasta'liq; rubrications; copious marginal and interlinear comments in both Arabic and Persian; 18th century. [DELHI 688]

**Mukhtasar al-Wiqāyah.**

Another copy of the *Nuqāyah*.

**1568**

Foll. 314;  $11\frac{1}{2} \times 8\frac{5}{8}$  in.; ll. 7; large handsome naskhī; rubrications; copious interlinear comments in earlier folios; slightly worm-eaten; date 1082. [DELHI 684]

**Mukhtasar al-Wiqāyah.**

Another copy, well and correctly written, of the *Nuqāyah*.

**1569**

Foll. 170;  $12\frac{5}{8} \times 8\frac{3}{4}$  in.; ll. 36 and 42; cramped naskhī with some folios in small nūm-shikastah; rubrications; passages of the original text overlined red; occasional comments in margins; some damage by insects and damp; date 1112/1700. [DELHI 561]

**شرح مختصر الوقاية****Sharḥ Mukhtasar al-Wiqāyah.**

A commentary (*mamzūj*) on the *Nuqāyah*, Sadr al-Sharī'ah's abridgement of the *Wiqāyah*, by 'Abd al-'Ali b. Muḥammad b. Ḥusain al-Birjandī (d. ? 932/1525; cf. Brockelmann I, 377 (f), Bankipore XIX (i), p. 156).

Beginning:

اجناس الحمد لله العزيز الكافي المحيط علمه  
الوافي بالاسرار والمضمورات الخ

The work comprises the 37 kitābs of the original, from *كتاب الختنى* to *كتاب الطهارة*.

End:

بخلاف ما اذا كانا نصفين او كانت الميّة اغلب  
فانه لا ضرورة في ذلك حتى تصير سبباً للاباحة

For other copies see Rāmpūr, nos. 283–4; Bankipore XIX (i), no. 1671. Printed Lucknow, 4 vols., 1301/1885.

H. Kh. VI 374.

**1570**

Foll. 347;  $10 \times 7\frac{1}{2}$  in.; ll. 26–36; carelessly written naskhī; rubrications; copious marginal, interlinear and inset comments; some damage from damp; (written at Bukhārā) date 1001/1593. [DELHI 562]

**Sharḥ Mukhtasar al-Wiqāyah.**

Another copy of the commentary on the *Nuqāyah*, by 'Abd al-'Ali b. Muḥammad al-Birjandī.

**1571**

Foll. 316, end defective;  $10\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 23; naskhī; rubrications; margins ruled; illuminated 'unwān; 18th century. [DELHI 563]

Sharḥ Mukhtaṣar al-Wiqāyah.

Another copy of the commentary on the *Nugāyah*, by 'Abd al-'Alī b. Muḥammad al-Birjandī.

1572

Foll. 222;  $9\frac{3}{8} \times 5\frac{3}{8}$  in.; ll. 19; naskhī; rubrications; worm-eaten; 18th century. [DELHI 564]

## شرح القافية مختصر الوقاية

Sharḥ al-Nuqāyah Mukhtaṣar al-Wiqāyah.

A commentary, here incomplete, by 'Alī b. (Sūlṭān) Muḥammad al-Qāri al-Harawī (d. 1014/1605; cf. Brockelmann II 394) on 'Ubaid Allāh b. Maṣ'ūd b. Tāj al-Shāfi'iyyah's *Nugāyah*. The work, which H. Kh. (vi 375) calls فتح باب العناية لشرح كتاب النقاية was completed at Mecca in 1003/1595.

Beginning:

الحمد لله الذي جعل العلماء ورثة الانبياء وخلاصة الاولياء الذين يدعونهم ملائكة السماء والسمك في الماء والطير في الهواء الخ

The present copy contains only the *كتاب الصلوة* (fol. 5<sup>b</sup>), the *كتاب الزكوة* (fol. 67<sup>b</sup>) and part of the *كتاب البيوع* (fol. 215<sup>b</sup>).

End (as here extant):

ان لا اخذ فيما بين ذلك شيئاً الا يبلغ مستنداً [عند]  
وجزعاً وقال ان الاولاقاص لا فريضة فيها انتهى الا ان  
سلمة ...

For another copy see *Āṣafiyah*, p. 1096.  
H. Kh. vi 375.

1573

Foll. 318;  $10\frac{1}{8} \times 7\frac{1}{4}$  in.; ll. 25, 26; naskhī in more than one hand, points sometimes omitted; rubrications; passages of original text overlined; worm-eaten in places; 17th century.

[DELHI 565]

## شرح مختصر الوقاية

Sharḥ Mukhtaṣar al-Wiqāyah.

A commentary (*mamzūj*) on the *Nugāyah*, by Abū 'l-Makārim b. 'Abd Allāh b. Muḥammad, who completed the work in 907/1501.

Beginning:

نحمدك يا من شرع لنا أحكام الدين وهدانا  
بفضلك العظيم إلى الصراط المستقيم الخ

The kitābs marked are those of the *Nuqāyah*.

End:

وبتيمم عنده اختلافاً للشافعى وجمهوره الله لا  
التراب نعوم معام الماء فلا ضرورة في التحرى كذا  
في النافى والبداهه والله اعلم وهذا اخر ما وفقي  
الله الكريم لتأليفه وترتيبه الخ

For other copies see Loth 236, Bankipore xix (i), nos. 1668-70, As. Soc. Bengal (1904), p. 16.

H. Kh. vi 375.

1574

Foll. 5<sup>a</sup>-169<sup>a</sup>;  $9\frac{1}{2} \times 6\frac{3}{8}$  in.; ll. 20; inelegant naskhī; passages of original text overlined; rubrications; copious marginal comments; date [1]123/1711. [DELHI 566]

شرح مختصر الوقاية  
Sharḥ Mukhtaṣar al-Wiqāyah.

The latter part of a commentary on the *Nugāyah*, by Maḥmūd b. Ilyās al-Rūmī. The work was completed in 851/1447.

Beginning (of the present portion):

كتاب البيوع وهو في اللغة تمليك المال بالمال  
وفي الشرع مبادلة مال متقوم به بالمتقوم الخ

The manuscript comprises the part of the work from the *kitāb al-buyū'* to the end, *kitāb al-waṣāyah*.

End:

وهذا لأن القليل لا يمكنه التحرز عنه ويتعذر  
الامتناع عنه فصار عفوا عافا [sic] الله تع [sic]  
سيأتنا ومما طفى القلم في تحرير شرحنا هذا

For other copies see Rāmpūr, nos. 252-9.  
Printed Delhi 1314-15/1896-7.  
H. Kh. vi 374.

### 1575

Foll. 199 (fol. 18a blank);  $13\frac{3}{8} \times 7\frac{3}{4}$  in.; ll. 19; naskhī; rubrications; passages of the original text overlined; some marginal comments; slightly worm-eaten; 18th century. [DELHI 567]

#### Sharḥ Mukhtaṣar al-Wiqāyah.

Another copy of the latter part of the commentary by Maḥmūd b. Ilyās al-Rūmī upon the *Nuqāyah*.

### 1576

Foll. 107 (end folios lacking);  $12\frac{1}{8} \times 8$  in.; large, coarsely written naskhī; text of original overlined; numerous marginal and inset comments; badly worm-eaten; 18th century. [DELHI 569]

#### شرح مختصر الوقاية

#### Sharḥ Mukhtasar al-Wiqāyah.

A commentary by an author unnamed on the *Nuqāyah* of Sadr al-Shari‘ah.

Beginning:

الحمد لله الذي أشرعته [sic] شجرة اصولها ثابت [sic] وفرعها في السماء يهدى بنورها التربة الخ

No chapter-headings are provided. The last portion of the work deals with عتق الم

End (as here extant):

وفي آخر... ان اشتري عبداً ومات اي السيد لم يتعق لان الآخر اسم الفرد لا حق ولا سابق له...

No other copies appear to be recorded.  
Not noted in H. Kh.

### 1577

Foll. 352;  $10\frac{1}{8} \times 5\frac{3}{4}$  in.; ll. 21; small neat naskhī; rubrications; marginal and interlinear comments on most folios; slightly worm-eaten; 17th century. [DELHI 571]

#### شرح الوقاية

#### Sharḥ al-Wiqāyah.

A commentary by Sadr al-Shari‘ah al-Thānī, ‘Ubaid Allāh b. Mas‘ūd b. Tāj al-Shari‘ah (d. 747/1346; cf. H. Kh. ii 315; Brockelmann II 214; Bankipore xix (i), p. 20), on the *Wiqāyah al-Riwāyah* of his grandfather Maḥmūd b. Sadr al-Shari‘ah. From close association with its author’s own title, the commentary was sometimes called after him *Sadr al-Shari‘ah* (H. Kh. vi 460). The work is additional to the *Nuqāyah*, the author’s epitome of the *Wiqāyah*.

Beginning:

الحمد لله رب العالمين والصلوة على رسوله خير  
خلفه محمد وأله أجمعين يقول العبد المتوسل الي  
الله الخ

A table of contents is provided at the beginning of the manuscript.

End:

واسوق المسلمين لا تخلو عن المسروق والمغصوب  
والمحروم ومع ذلك يباح اتناول اعتمادا على الغالب

For other copies see Loth 221-30; Brit. Mus. Suppl. 287; Āṣafiyah, p. 1092; Bankipore xix (i), nos. 1654-7; Rāmpūr 304-9. Printed Delhi 1271, Lucknow 1883, etc.

H. Kh. vi 460.

### 1578

Foll. 281;  $11\frac{1}{2} \times 6\frac{7}{8}$  in.; ll. 21; naskhī; rubrications; some marginal comments; margins ruled; illuminated ‘unwān; 17th century (fly-leaf bears a seal with date 1149/1736). [DELHI 572]

#### Sharḥ al-Wiqāyah.

Another copy of Sadr al-Shari‘ah’s commentary on the *Wiqāyah*.

## 1579

Foll. 223;  $9 \times 5\frac{3}{4}$  in.; ll. 25; small neat naskhī, partially vocalised; rubrications; copious marginal and interlinear comments; margins ruled; 17th century. [DELHI 573]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1580

Foll. 321;  $10\frac{5}{8} \times 7$  in.; ll. 19; neat and regular naskhī, partially vocalised; rubrications; occasional marginal comments; some folios damaged by insects and damp; 18th century. [DELHI 574]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1581

Foll. 232;  $11\frac{3}{4} \times 6\frac{1}{8}$  in.; ll. 23; small cursive naskhī, with earlier folios restored in nasta’liq; rubrications; scattered marginal and interlinear comments; considerable damage by damp and insects; date 1091/1680. [DELHI 575]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1582

Foll. 363 (some lacking at the end);  $9 \times 5\frac{3}{4}$  in.; ll. 17; well-written naskhī; rubrications; some damage by insects; 17th century. [DELHI 576]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1583

Foll. 5-211 (foll. 3 and 4 inverted and misplaced in front of present fol. 1);  $9\frac{1}{8} \times 6\frac{5}{8}$  in.; ll. 23; cursive naskhī; rubrications; frequent marginal comments, others inset; date (?) 859/1455. [DELHI 577]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1584

Foll. 221;  $12 \times 8\frac{1}{8}$  in.; ll. 21; clear naskhī, partially vocalised; rubrications; some marginal comments; copyist, Muḥammad ‘Aṭā Allah b. Maulawī Ḥuḍūr Allāh; date 1236/1821. [DELHI 580]

Sharḥ al-Wiqāyah.

The second part—containing the kitābs from *buyü’* to the end—of another copy of Sadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## Colophon:

الحمد لله الذي وفق عبده الضعيف الراجي الى  
رحمة الله محمد عطاء الله بن مولوي حضور الله  
يتحرير نصف الاخير من شرح الوقاية وكان اتمامه  
١٣٦٦  
ثامناً وعشرون من شهر رجب المرجب في سنة سادس  
وثلاثين والف من المجرة النبوية عليه اكمل الصلوة  
والتحية وكتبه في ايام تشتت البال بعلاج المرضي  
في سواد يسمونه بالدجاجنة من متعلقات رشك [رهننك]  
وكان شروعه واتمامه منسلكاً في ايام الشبر الواحد

## 1585

Foll. 251;  $10\frac{7}{8} \times 6\frac{3}{4}$  in.; the volume is pieced together of fragments from a number of manuscripts of different sizes—size overall  $10\frac{7}{8} \times 6\frac{3}{4}$  in.; ll. 14-25; various styles of naskhī and nasta’liq; rubrications; most folios with marginal comments; some margins ruled; 17th-19th century. [DELHI 582]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī‘ah’s commentary on the *Wiqāyah*.

## 1586

Foll. 120;  $10\frac{3}{4} \times 6\frac{5}{8}$  in.; ll. 19; nasta’liq; rubrications; passages of original text overlined; some marginal comments; worm-eaten; 18th century. [DELHI 583]

Sharḥ al-Wiqāyah.

The earlier part of another copy of Sadr al-Sharī‘ah’s commentary on the *Wiqāyah*, from the beginning to the *kitāb al-waqf*.

## 1587

Foll. 272 (one or more lacking at each end);  $9\frac{3}{4} \times 7\frac{1}{8}$  in.; carelessly written naskhī; with some folios added in nasta'liq; rubrications; copious marginal comments; considerable injury from damp; 18th century. [DELHI 584]

Sharḥ al-Wiqāyah.

Another copy, defective, of Sadr al-Shari'ah's commentary on the *Wiqāyah*.

## 1588

Foll. 9;  $10\frac{3}{4} \times 6\frac{3}{4}$  in.; ll. 15; large well-written naskhī; rubrications; some marginal comments; 18th century. [DELHI 585]

Sharḥ al-Wiqāyah.

Another copy, uncompleted, of Sadr al-Shari'ah's commentary on the *Wiqāyah*.

## 1589

Foll. 8;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 17; nasta'liq; rubrications; first folio damaged; 18th century. [DELHI 586]

Sharḥ al-Wiqāyah.

Part of Sadr al-Shari'ah's commentary on the *Wiqāyah*, comprising chiefly the *كتاب التكاح*.

## 1590

Foll. 32–316;  $8\frac{1}{2} \times 6$  in.; ll. 17 and 18; nasta'liq (Indian) followed by naskhī; rubrications; frequent marginal and interlinear comments; slightly worm-eaten; 19th century. [DELHI 722b]

Sharḥ al-Wiqāyah.

Another copy of Sadr al-Shari'ah's commentary on the *Wiqāyah*, with a list of contents (foll. 2 and 3) prefixed.

## 1591

Foll. 137;  $11\frac{3}{4} \times 8\frac{1}{2}$  in.; ll. 20; inelegant Indian naskhī; rubrications; copious marginal comments; badly worm-eaten and damaged by damp; 18th century. [DELHI 523]

Sharḥ al-Wiqāyah.

The latter part of Sadr al-Shari'ah's commentary on the *Wiqāyah*, beginning with the *kitāb al-bai'* and ending with the *kitāb al-waṣyā* (fol. 130b). The work is called in the colophon حَلُّ الْوِقَايَةِ.

Beginning:

كتاب البيع، البيع هو ممادله مال بمال ينعقد  
بايجاب وقبول بلغظٍ ماضٍ الخ

## 1592

Foll. 375;  $10 \times 6\frac{1}{4}$  in.; ll. 19; Indian naskhī; rubrications; margins ruled; some marginal comments; worm-eaten; date 1243/1827–8. [DELHI 545]

## ذخيرة العقبى فى شرح صدر الشريعة

Dhakhīrah al-'uqbā fī sharḥ Sadr al-shari'ah.

Glosses to Sadr al-Shari'ah's *Sharḥ al-Wiqāyah*, by Yūsuf ibn Junāid, commonly known as Akhī Chelebī (d. 905/1499; cf. H. Kh. vi 460, 464 and Brockelmann i 376).

Beginning:

الحمد لله الذى شرح صدر الشريعة الغراء فملأه  
بال حكماء [sic] الشريعة الحنفية السباء الخ

The chapter-headings are those of the original, the passages of which are introduced by قوله.

End:

الحمد لله الذى هدانا لهذا وما كنا نبتدئ لولا  
ان هدانا الله وما كنا نتمكن عليه لولا ان مكنا  
الله الخ

For other copies see Loth 231–3; Bankipore xix (i), no. 1658; Āṣafiyah, p. 1082; Calcutta Madrasah xxxvi. Printed? Lucknow 1873, 1882, Cawnpore 1878 (4 vols.), Lahore 1314 (earlier parts, 3 vols.).

H. Kh. vi 460, 464.

## 1593

Foll. 443;  $8\frac{1}{2} \times 4\frac{5}{8}$  in.; ll. 29; coarsely-written naskhī; rubrications; margins ruled; 19th century; copyist, Muḥammad Fāḍil Ansārī.

[DELHI 546]

**Dhakhīrah al-‘uqbā fi sharḥ Sadr al-Shari‘ah.**

Another copy of the work by Akhī Chelebī. It is shorter than no. 1592 by the bāb al-wāṣi and the kitāb al-khunthā.

## 1594

Foll. 163;  $10 \times 6$  in.; ll. 22; small neat naskhī; rubrications (many omitted); worm-eaten in places; 18th century.

[DELHI 522]

**حاشية على شرح الوقاية**

**Hāshiyah ‘alā Sharḥ al-Wiqāyah.**

A supercommentary on the *Wiqāyah* extending as far as the *kitāb al-bai'*, by ‘Isām al-Dīn (Ibrāhīm ibn Muhammād) al-‘Isfārā’īnī (d. 944/1537; cf. *Habib al-Siyar* III iii, p. 348; Brockelmann II, p. 410), the commentary itself being by Ṣadr al-Shari‘ah ‘Ubaid Allāh ibn Maṣ‘ūd.

Beginning:

نحمدك يا من موجز [توجد H. Kh.] من هدایتك  
وقاية من أشد العذاب والنکال ونشكرك الخ

The following kitābs, each with several bābs, are dealt with:

Fol. 48<sup>b</sup> الصلوة

Fol. 2a الطهارة

Fol. 97<sup>b</sup> الحج

Fol. 93<sup>b</sup> الصوم

Fol. 159<sup>a</sup> البيع

Fol. 105<sup>b</sup> النکاح

End:

وبشرط اثنان في الكافي كان القاضي مجتهدا  
يقضى باجتهاد ولا فيما اتفق الكل فيه وهو فيما  
تحق ستان،

For another copy see Aṣafīyah, p. 1082  
(there called حاشية هدایة).

H. Kh. vi 461.

## 1595

Foll. 524;  $8\frac{3}{4} \times 5$  in.; ll. 19; naskhī; rubrications; numerous passages overlined; margins ruled; frequent marginal comments; 16th century (seal on fol. 30 bears the name 'Abd al-Wāsi' and the date 978). [DELHI 488]

**كتاب الاصلاح والايضاح**  
**Kitāb al-Islāh wa'l-īḍāh.**

A manual of Hanafī fiqh of which H. Kh. (I, p. 329 f.) had a high opinion and of which he speaks at considerable length. It is a corrected version (الاصلاح) and at the same time an elucidation (الايضاح) of Burhān al-Dīn ibn Ṣadr al-Shari‘ah's *Wiqāyah*, which is itself a commentary upon the well-known handbook of fiqh the *Hidāyah*. The author is Shams al-Dīn Ahmad ibn Sulaimān, known as Ibn Kamāl-Pāshā or Kamāl-Pāshā-zādah (d. 940/1533; cf. *Šaqā'iq al-nūr māniyah*, margins of Ibn Khallikān, Cairo 1310, I, p. 422; Brockelmann II 449), who composed it in four months in 928/1522.

Beginning:

احمده على الهدایة والوقاية في البداية والنهاية  
واشكرون على ما انعم به من التوفيق والعنابة الخ

The kitābs (each with several bābs) comprised in the work are those customary in manuals of fiqh.

End:

وانما قال في الاختيار لانه يحل اكل الميتة  
في الاضطرار...الايضاح بعون الله الملك الفتح  
الخ

For other copies see Brit. Mus. 212; Aṣafīyah, p. 1070; Berlin 4559.  
H. Kh. I, p. 329 f.

## 1596

3814. Foll. 158, end defective;  $10\frac{7}{8} \times 7$  in.; ll. 25; small, regular and neatly-written naskhī; rubrications; injured by damp; 17th century.

[Purchased 20 February 1911]

### Kitāb al-İslāh wa'l-īdāh.

Another copy of the manual of Ḥanafī furū' by Ibn Kamāl-Pāshā, ending with the *kitāb al-ghashb*.

1597

Foll. 16–29; 8½ × 6 in.; ll. 15; sprawling Indian nasta'liq; 19th century. [DELHI 722a]

### تعليق الفاضل في مسألة الظهر المتخلل

Ta'liq al-Fādil fī mas'alah al-tahr  
al-mutakhallil.

A supercommentary on the section dealing with ritual purity and ablution in Ṣadr al-Shari'ah's commentary on the *Wiqāyah*. The author is Muhammad 'Abd al-Halim (Firangīmahallī) b. Muhammad Amin Allāh al-Anṣārī al-Lakhnawī (d. 1285/1868; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 112), who completed the work in 1261/1845.

Beginning:

نحمدك يا من هدانا الصراط المستقيم ونصلى على  
محمد الخ

The passages of the original text are introduced by قوله.

End:

والمامول من الله المenan ان يوفقنى للاتمام  
ويجنبنى عن الاهمام انه هو الموفق والمعين

For another copy see Rāmpūr, p. 180, no. III.

1598

Foll. 664—lacking one or more folios at beginning and end, some folios misplaced, 664 following 634, then 659–663, then 639 etc.; 9 × 6½ in.; ll. 17; Persian naskhī; rubrications; scattered marginal comments; a few folios worm-eaten; 17th century. [DELHI 537]

### خزانة المفتين Khizānah al-muftīn.

Portion of a work upon Ḥanafī furū', by Husain ibn Muhammad Sam'ānī, who completed it in 740/1339. He was also the author of *al-Shāfi'i sharh al-Wāfi*.

Beginning (as here extant):

...الابيع والشوى فان ما جبلت عليه الطبایع  
من الشیخ والصغر وجوب المال يمنعه من اخراجه  
بغیر عوض الخ

The kitābs contained in the manuscript are as follows:

Fol. 1a (defective at beginning)	ك' البيع
Fol. 156a	ك' الكفالة
Fol. 290a	ك' الاقرار
Fol. 326b	ك' المضاربة
Fol. 354b	ك' العارية
Fol. 376a	ك' الاجارة
Fol. 435b	ك' الحجر
Fol. 442a	ك' الغصب
Fol. 491b	ك' المزارعة
Fol. 503b	ك' المساقات [sic]
Fol. 513b	ك' الاضحية
Fol. 517b	ك' الكراهة
Fol. 532a	ك' احیا الامرات
Fol. 543a	ك' الشرب
Fol. 568a	ك' الجنایات
Fol. 613a	ك' الوصایا
Fol. 632a (present 660a)	ك' الفرایص

End (as here extant):

لكل واحد سهر وفيه قول القائل: شعر ثلاثة اخوة  
لاب وام وكلهم الى غير [فقيه]:

For other copies see Delhi 538; Bankipore XIX (ii), no. 1712; Rāmpūr 174–5; Cairo iii, p. 44.  
H. Kh. 136.

## 1599

Foll. 202—Arabic foliation begins with 161, present 115, end defective;  $9\frac{3}{4} \times 6\frac{3}{8}$  in.; ll. 22; naskhī and nastā'īq, in a variety of hands; rubrications; some comments in margins; 16th century.

[DELHI 538]

**Khizānah al-muftīn.**

Another part of the work by Husain ibn Muḥammad Sam'ānī, containing the author's preface, which declares that the compilation was undertaken at the instance of Muḥammad ibn 'Alī al-Nāmūs and sets out the numerous authorities used.

Beginning:

الحمد لله حمد الشكررين ومؤمن به ايمان المؤمنين  
ونؤمن بوحدانيته اقوار الصادقين الخ

The following kitābs are contained in the manuscript:

Fol. 27b	ك' الطهارات	Fol. 3b	ك' الصلوة
Fol. 93a	ك' الصوم	Fol. 79a	ك' الزكوة
Fol. 116b	ك' النكاح	Fol. 100b	ك' الحج
		Fol. 178b	ك' الطلاق

## 1600

Foll. 1–92;  $11\frac{3}{8} \times 6\frac{7}{8}$  in.; ll. 21; good naskhī; rubrications; occasional comments in margins; 19th century.

[DELHI 539a]

**Khizānah al-muftīn.**

Another copy (incomplete) of the work by Husain ibn Muḥammad Sam'ānī, comprising the kitābs

Fol. 16	الجنایات
Fol. 43	الوصايا
Fol. 66	الفرائض

## 1601

Foll. 79, defective at the end;  $9\frac{3}{4} \times 5\frac{1}{4}$  in.; ll. 19; nastā'īq; rubrications; words and phrases overlined; some damage by insects; occasional comments in margins; 18th century.

[DELHI 543]

**دستور القضاة****Dustūr al-quḍāh.**

A treatise on Hanafī furū', with illustrations from actual cases, by Ṣadr ibn Rashiḍ ibn Ṣadr al-Tabrizī, who was known as Qādi Khwājah Ismaḥ Allāh. It was completed (cf. author's colophon, no. 1602) in 772/1370–1.

Beginning:

الحمد لله الذي اعانني على جمع هذه المسائل  
والصلة على رسول محمد الذي خصص به الوسائل  
الخ

The work comprises 22 bābs, which are set out in the preface and reproduced in Loth 1045, VII.

End (i.e. last complete section):

من الكافي واختلفوا في ان عين الوب الخارج  
من الدبر نجمة او ظاهرة الا انها ينبع [sic] بمجموعها  
على النجامة الخ

For other copies see Loth 1045, VII; Bankipore xix (ii), no. 1721; Rāmpūr 196. Not noted in H. Kh.

## 1602

Foll. 70;  $8\frac{1}{4} \times 5\frac{1}{8}$  in.; ll. 18; naskhī, in a variety of hands; rubrications; numerous marginal and interlinear comments; 18th century; copyist, Muḥammad Asghar al-Bālgrāmī al-Rāsūlābādī.

[DELHI 544]

**Dustūr al-quḍāh.**

Another, complete, copy of 'Ismaḥ Allāh's work. The end and the author's colophon, which are lacking in Delhi 543, are as follows:

End:

وان كان بعض الماء يلاقي العذرة وبعضه لا  
يلاقها فالماء ظاهر ما لم يتغير لونه وريحة

Colophon:

[sic] تم تأليف هذه الروايات في سنه ستوليات  
ابتداء في غرة من ربیع الاول واسبابه في السلاح

من سبعان سنہ انبین وسبعين وسبعمائیہ قال العبد...  
محمد بن احمد التبریزی الملقب بعماد عصمة الله  
تعالیٰ... هذه روایات مختصرة للواعقات جمعها الولد  
الاعز... صدر الملة والدین محمد بن محمود التبریزی  
عرف بقاضی خواجه الخ

## 1603

Foll. 1-132—between foll. 16 and 19 are inserted two leaves, the present 18 and 19, which are out of place and are numbered in Arabic 172, 173, while other folios are lacking at the end;  $11\frac{1}{2} \times 7\frac{3}{8}$  in.; ll. 23; somewhat crowded and incorrect naskhī; rubrications; some marginal notes; 18th century.

[DELHI 540a]

### خزانة الروايات *Khizānah al-riwāyāt*

A treatise on Ḥanafī furū' with numerous quotations from earlier works on the same subject, some in Persian. There are also some prefatory chapters on the general principles of fiqh. The author's name does not appear, but he is, according to H. Kh. III 135, al-Qādī Chakan al-Ḥanafī al-Hindī (d. 920/1514; cf. Būhār II, no. 156; Brockelmann II 221).

Beginning:

الْحَمْدُ لِلّهِ الَّذِي خَلَقَ الْإِنْسَانَ وَعَلَّمَهُ الْبَيَانَ وَرَفَعَ  
مَدَارِجَ الْعَالَمِينَ مِنْهُمْ إِلَى أَعْلَى درجاتِ الْجَنَانِ الخ

The earlier chapters are:

Fol. 2a	كتاب العلم
Fol. 4a	باب في العلم المحمود والمدحوم
Fol. 5b	باب في ادب المفتى
Fol. 6b	فصل في كيفية الافتتا الخ
Fol. 126b	كتاب الاستحسان والكراميم
Fol. 129b	كتاب ادب كتابة القرآن
Fol. 131b	كتاب في الإسلام والمصالحة

after which come the ordinary chapters of a work on furū' from the *kitāb al-ṭahārah* (fol. 11b) onwards, followed by some others of a special nature, of which the chief are:

End (i.e. last extant and complete section):

في المصالحة والمعانقة ويصافح بعد السلام من  
لقى من الاخوان فانها من تمام التحمة ويزيد في  
المحبة ولا ينزع يده من يد صاحبه حتى يكون هذا  
الذى [ينزع] ولا يصافحه من وراء الشياب فانه من  
الجفاء،

For other copies see Loth 276; Bankipore XIX (ii), nos. 1736-9; Būhār II, no. 156; Aṣafiyah, p. 1084.  
H. Kh. 135.

## 1604

Foll. 6b-463 (fol. 6a duplicates 12a);  $9\frac{1}{2} \times 5\frac{1}{8}$  in.; ll. 19; naskhī (Indian), frequently unpointed; rubrications; words and phrases overlined; margins ruled; some marginal comments; worm-eaten; 18th century.

[DELHI 541]

*Khizānah al-riwāyāt*.

Another copy, complete, of the work by al-Qādī Chakan al-Hindī (see no. 1603).

Beginning, etc. are as in no. 1603.

End:

قال ابن ادريس هما بابا ما رسول الله صلى الله عليه وسلم ينظر فناء البيت فان السطافة من الایمان

## 1605

Foll. 21b-164;  $11\frac{3}{8} \times 6\frac{5}{8}$  in.; ll. 19; nasta'liq; rubrications; date 1243/1827-8.

[DELHI 484]

### كتاب الأشباه والنظائر الفقهية على مذهب الحنفية

*Kitāb al-Ashbāh wa'l-naẓār al-fiqhiyyah 'alā madhhab al-Ḥanafīyah*.

A compendium of Ḥanafī fiqh with an introduction in which the seven main rules defining religious and legal aspects of laws and legal decisions are set out. The author is Zain al-Ābidīn, known as Ibn Nujaim al-Miṣrī (d. 970/1563; cf. H. Kh. 1, p. 309;

Brockelmann II 310), who says in his colophon that he completed the work in six months of the year 969<sup>1</sup>/1562 and gives (fol. 22b) a list of the sources from which he drew his materials. In the present copy there is a preface (fols. 18b–21b)—apparently by the author himself although the colophon to the commentary (see no. 1608) attributes it to Ahmad b. Muhammad al-Hamawi—which acts as a précis and table of contents and is itself preceded by three other incomplete tables of contents.

Beginning:

الحمد لله على ما انعم وصلى على سيدنا محمد  
وسلم وبعد فان الفقه اشرف العلوم الخ

The author divides his work as follows into seven fanns (cf. H. Kh. I 309 f.):

Fol. 22b	(1) القواعد الكلية
Fol. 73b	(2) الضوابط
Fol. 120a	(3) الجمع والفرق
Fol. 152a	(4) الالغاز
Fol. 155a	(5) الحيل
Fol. 159a	(6) الفروق
[The introduction calls it and H. Kh. I 309]	فِي الْأَشْبَاهِ وَالنَّظَائِرِ
Fol. 160b	(7) فِي الْحَكَمَاتِ وَالْمُرْسَلَاتِ

End:

وقال قطاعك الله كما قطعت كتبى فابتلى بالاتراك  
حتى جعلوا على راس شجرتين فقطع نصفين رحمه  
الله قال المؤلف هذا آخر ما اوردننا من كتاب  
الأشباء والنظائر... والحمد لله تع على التمام وعلى  
سيدنا محمد الخ

For other copies see Loth 272; Brit. Mus. 223; Aṣafiyah, p. 1070; Bankipore xix (ii), nos. 1754–5; Būhār II, no. 161. Printed Calcutta 1826, Constantinople 1873.  
H. Kh. I 309.

<sup>1</sup> The colophon in this MS actually says 999, but see Berlin 4618, Brit. Mus. 223, Būhār II, no. 161.

## 1606

Foll. 250, defective at the beginning; 9 $\frac{5}{8}$  × 5 $\frac{1}{4}$  in.; ll. 21; fairly clear naskhi, the later folios in a later hand; rubrications; 19th century. [DELHI 485]

### Kitāb al-Ashbāh wa'l-naẓā'ir.

Another copy of the work by Zain al-Ābidīn. The added preface is defective at the beginning, but the original work begins at fol. 9b.

## 1607

Foll. 181; 13 $\frac{1}{8}$  × 9 in.; ll. 15; large nastā'līq; rubrications; worm-eaten in parts; 18th century. [DELHI 486]

### Kitāb al-Ashbāh wa'l-naẓā'ir.

A defective copy of the work by Zain al-Ābidīn, containing only the first fann and the majority of the second.

## 1608

Foll. 515—the original Arabic numeration is correct, except that 394 should be 393, etc.; 9 $\frac{1}{2}$  × 5 $\frac{1}{2}$  in.; ll. 22; small clear naskhi; rubrications; infrequent marginal comments; worm-eaten; 18th century. [DELHI 531]

### حاشية على كتاب الأشباء والنظائر

#### Hāshiyah 'alā Kitāb al-Ashbāh wa'l-naẓā'ir.

A commentary by Ahmad ibn Muhammed al-Hamawi (d. 1090/1679; cf. Brockelmann II 310; or 1098/1687 according to the sources given in Bankipore xix (ii), p. 44, which also calls the present work غُزْمَ عَيْنُونَ (البصائر) on Ibn Nujaim al-Miṣrī's *Ashbāh wa'l-naẓā'ir*. The present copy lacks the preface which occurs in no. 1609 and other manuscripts of the work.

Beginning:

قوله الحمد لله اختار صيغة انشاء معنى ولا محدود  
في عدم محموديته في الازل بما انشاء العباد من  
المحماد الخ

The main divisions of the work are as follows:

Fol. 23

فُنْ (I)

Fol. 144<sup>b</sup>

فُنْ (II)

(Containing the ordinary kitābs of a work of furū'.)

Fol. 390<sup>b</sup>

فُنْ (III)

(Containing numerous ahkām and additional chapters on personal and civil law.)

End:

قالى شيخى واستادى متع الله المسلمين بطول  
حياته وهنا تم الكلام وقطعت صهارى الطروس  
بمطابا...اللقاء وحصل ما كنت ارجوه واتمناه وذلك  
من فضل الخ

Prefaced to the manuscript is a fihrīst of the *Ashbāh wa'l-nazā'ir*, made by the same author (Ahmad ibn Muhammād al-Hamawī) as the colophon implies.

For other copies of the work see Bankipoore xix (ii), no. 1756, Cairo III 85. Printed Cairo 1290; also (under the title غُنْز عَوْنَانِي الْبَصَارِي, with the *Kitāb al-Ashbāh*)? Constantinople, n.d.

Not noted in H. Kh.

**1609**

Foll. 293, end defective; 11 $\frac{1}{8}$  × 6 $\frac{5}{8}$  in.; ll. 27; naskhī; rubrications; marginal comments on most folios; worm-eaten; 18th century. [DELHI 532]

**Hashiyah 'alā Kitāb al-Ashbāh  
wa'l-nazā'ir.**

The first part of another copy of Ahmad ibn Muhammād al-Hamawī's commentary on the *Kitāb al-Ashbāh wa'l-nazā'ir*, containing the first fann and part of the second. Although defective at the end, it contains the preface lacking in no. 1608.

Beginning:

لَكَ الْحَمْدُ يَا مَنْ تَنْزَهَتْ ذَاتُهُ عَنِ الْأَشْتِيهِ وَالنَّظَابِيرِ

وقاتفتُ الخ

The first passage of the *Ashbāh* occurs on fol. 2b.

Prefaced to the work is the fihrīst of the *Ashbāh*.

فُنْ (I)

فُنْ (II)

فُنْ (III)

**1610**

Foll. 127, in great disorder, end defective and lacunae numerous (the order should be 1, 48–66, 31–47, 78–115, 118–19, 116–17, 120–7, 2–10, 68–77, 21–30, 11–20, ? 67; 11 $\frac{1}{8}$  × 7 $\frac{7}{8}$  in.; ll. 25; naskhī; rubrications; 14th century. [DELHI 672]

**الكافى شرح الوافى**

al-Kāfi sharḥ al-Wāfi.

A commentary by Ḥāfiẓ al-Dīn Abū 'l-Barakāt 'Abd Allāh b. Ahmad al-Nasafī (d. 710/1310; cf. Ibn Qutubughā 86, H. Kh. vi 418 f., Brockelmann II 196) on his own treatise of Hanafī furū' entitled *al-Wāfi* and arranged after the manner of the *Hidāyah*.

Beginning:

الحمد لِمَنْ جَلَتْ نِعْمَهُ وَدَقَّتْ حِكْمَهُ... قَالَ...  
فَرَغَتْ مِنَ الْمُخْتَصَرِ الْمُسَمَّى بِالْوَافِي اِرْدَتْ اَنْ اِشْرَحَهَا  
اِرْسَمَهُ بِالْكَافِي الْخ

The present manuscript contains portions of the following kitābs:

الصلوة

الطهارة

الصوم

الزكوة

الحج

End (last extant bāb, fol. 18<sup>b</sup>):

بَابُ الْهَدِىٰ وَهُوَ مِنَ الْاَبْلِ وَالْبَقْرِ وَالْغَنَمِ لَانَ الْهَدِىٰ  
مَا يَهْدِى إِلَى مَكَاهُ الْخ

For other copies see Loth 250–4 (these would appear to contain both *Wāfi* and *Kāfi*, but in 250 the beginning of the *Kāfi* only is quoted); Aṣafiyah, p. 1100; Berlin 4574; Cairo III, p. 101.  
H. Kh. vi 418.

**1611**

Foll. 138; 10 $\frac{3}{4}$  × 6 $\frac{1}{2}$  in.; ll. 15; large clear naskhī; rubrications; copious marginal and interlinear comments in earlier folios; 18th century.

[DELHI 656]

كنز الدقائق  
Kanz al-daqā'iq.

A well-known compendious compilation of discussions upon points of Ḥanafī furū', by Abū 'l-Barakāt 'Abd Allāh b. Ahmad al-Nasafī (d. 710/1310; cf. Ibn Qutubughā 86; H. Kh. v 249; Brockelmann II 196). The work is based mainly upon the author's own treatise *al-Wāfi*.

Beginning:

الحمد لله الذي اعز العامل في الاعصار واعلى  
حربي والانصار الخ

The work contains the kitābs usual in a treatise on furū'.

End:

ومن صالح من الورثة على شيء فاجعل مكان لم يكن  
وأقسم ما بقي على شيء من بهي والحمد لله الخ

For other copies see Loth 255-63; Rāmpur 493-500; Bankipore XIX (ii), nos. 1693-4; Asafiyah, p. 1102. Printed Cairo 1309, Delhi 1870, Lucknow 1874, Bombay 1294/1877, etc.

H. Kh. v 249 f.

### 1612

Foll. 395;  $8\frac{7}{8} \times 5\frac{1}{2}$  in.; ll. 7; large well-written naskhī; rubrications; many words overlined red; frequent marginal and interlinear comments; worm-eaten; 18th century. [DELHI 657]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

### 1613

Foll. 225;  $7\frac{7}{8} \times 4\frac{1}{4}$  in.; ll. 9; well-written naskhī; rubrications; scattered marginal comments; worm-eaten; date 1172/1758-9 (5th year of 'Alamgir); copyist, Muḥammad Ya'qūb Qādirī of Najib-ābād. [DELHI 658]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

### 1614

Foll. 181;  $9\frac{1}{8} \times 6\frac{1}{8}$  in.; ll. 13; sprawling naskhī (Indian); rubrications; frequent marginal and interlinear comments in Arabic and Persian; date 1102/1690-1. [DELHI 659]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

### 1615

Foll. 301 (not quite completed);  $12\frac{1}{2} \times 8\frac{1}{8}$  in.; ll. 7; large cursive naskhī; rubrications; worm-eaten; 17th century. [DELHI 660]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

### 1616

Foll. 124, defective at end;  $11\frac{1}{4} \times 6\frac{3}{8}$  in.; ll. 9; large clear naskhī; rubrications; some interlinear and marginal comments; injured by damp and insects; 17th century. [DELHI 661]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

### 1617

Foll. 88, unbound and end defective;  $10\frac{5}{8} \times 7\frac{7}{8}$  in.; ll. 7; Indian naskhī; rubrications; copious marginal and interlinear comments; injured by damp and insects; 18th century. [DELHI 663]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī. It proceeds no further than the *Kitāb al-Shirkah*.

### 1618

Foll. 179, defective both ends;  $12\frac{3}{8} \times 6\frac{3}{8}$  in.; ll. 17; large nastā'līq; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 662]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

## 1619

Foll. 98, end defective;  $12\frac{5}{8} \times 8\frac{1}{2}$  in.; ll. 10; inelegant naskhī; rubrications; copious marginal and interlinear comments; 17th century.

[DELHI 666]

**Kanz al-daqa'iq.**

The second part—from the *kitāb al-buyū'* to the *bāb al-khunthā*—of the work by Abū 'l-Barakāt al-Nasafī.

## 1620

Foll. 185, defective both ends;  $9\frac{3}{4} \times 5\frac{5}{8}$  in.; ll. 5–10; large naskhī in a variety of hands; partly vocalised; rubrications; numerous marginal and interlinear comments; worm-eaten; 17th century.

[DELHI 664]

**Kanz al-daqa'iq.**

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

## 1621

Foll. 1–73, fol. 42 wrongly inserted and numbered;  $9 \times 4\frac{3}{4}$  in.; ll. 15; large well-written naskhī; rubrications; copious comments between lines, in margins and on inserted sheets; badly damaged by insects or rodents; date 1179/1765–6 (7th year of Shāh 'Ālam).

[DELHI 665 a]

**Kanz al-daqa'iq.**

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

## 1622

Foll. 91, end defective, fol. 32 blank;  $11\frac{1}{4} \times 6\frac{5}{8}$  in.; ll. 7; large naskhī, in two styles; rubrications; numerous interlinear and marginal comments on some folios; 18th century.

[DELHI 667]

**Kanz al-daqa'iq.**

Another copy of the work by Abū 'l-Barakāt al-Nasafī, containing the *kitābs* from *tahārah* to *rujū'* 'an al-hibah'.

## 1623

Foll. 507 (Arabic foliation inaccurate after 210);  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 35; naskhī (foll. 122–182 in a different hand from the rest); rubrications; 17th century.

[DELHI 504]

تبين الحقائق  
[في شرح كنز الدقائق]  
Tabyin al-haqā'iq  
[fi sharḥ Kanz al-daqa'iq]

The latter part of a commentary by Fakhr al-Din 'Uthmān ibn 'Alī al-Zailā'i (d. 747/1346; cf. Bankipore xix (ii), pp. 2 f. and the references there given—H. Kh. v 250 gives the date as 743/1342) on Abū 'l-Barakāt's treatise on Hanafi furū', the *Kanz al-daqa'iq*.

Beginning:

كتاب الایمان، اليهين لغوة قال الله تعالى لاخذنا منه باليمين لمجده وقال السماح وانت عرجاة الاوسى يسموا [sic] الى الخيرات الخ

The principal *kitābs* marked are as follows:

Fol. 27a	الحدود	Fol. 16	كتاب الایمان
Fol. 101a	البيع	Fol. 97b	الوقف
Fol. 204b	الوكالة	Fol. 169b	القضايا
Fol. 312a	الولاء	Fol. 298a	المكاتب
Fol. 466b	الوصايا	Fol. 422a	الجناية
		Fol. 493a	الفرايض

End:

ولو جعلت كأنها أمر تكنى لكان من ستة وتعول بهم إلى سبعة وبقى سهر للعصبة والله سبحانه وتعالى أعلم الخ

For other copies see (?) Loth 264; Bankipore xix (ii), nos. 1695–6; Ḵāṭerat al-ṣaḥāfiyyah, p. 1076; Berlin 4577–8. Printed Cairo 1313/1895–6.

H. Kh. v 250.

## 1624

Foll. 388; 11 × 7 in.; ll. 17; large well-written nasta'liq; rubrications; 19th century.

**Tabyin al-haqā'iq.**

The first part of the work by al-Zailā'i, beginning with the *طهارة* and ending

with the title **كتاب الحجّ** (fol. 292a). In his introduction the author says he called his work **تبیین الحقائق لما فيه من تبیین ما اکتبت من الدقائق** and this is the title which H. Kh. v 250 gives to it in full.

Beginning:

الحمد لله الذي شرح صدور العارفین بنور هدایته  
وزینها بالایمان الخ

End:

ليس له ان يرجع فيه لتملكها [sic] منافعاً وكذا  
المكتبة بخلاف الامم،

### 1625

Foll. 274—between 48–49 there are 13 folios missing;  $8\frac{3}{4} \times 5\frac{3}{4}$  in.; ll. 23; small naskhī in a variety of hands; rubrications; original text overlined; marginal comments; worm-eaten; 18th century. [DELHI 506]

#### Tabyīn al-haqā'iq.

The third part, containing the section on *Buyū'*, of the commentary by al-Zaila'i.

### 1626

Foll. 380, end defective;  $11\frac{1}{2} \times 8\frac{1}{2}$  in.; ll. 25; irregular naskhī; rubrications; passages of original text overlined; scattered marginal comments; slightly worm-eaten; 18th century.

[DELHI 720]

#### معدن الحقائق Ma'din al-haqā'iq.

A commentary on Nasafī's *Kanz al-daqā'iq* by Muhammad b. Hājī b. Muhammād al-Samarqandī, author of *al-Fatāwī'l-Kāfiriyah* (fl. 8th/14th century).

Beginning:

الحمد لله الذي جعل سرائر العلماء معارف كنوز  
الحقائق وصبر ضمائرهم خزائن الخ

The kitābs of the book are those of the original text and are set out in a table prefixed.

End (as here extant, *kitāb al-farā'id*):

من اصل المسلة فيما ضربته في اصل المسلة اي  
في الذي سميتها المضروب صورته فعل مات وترك  
اماوتين وخمس جدات الخ

For other copies see Rāmpūr, p. 251, nos. 557–8; As. Soc. Bengal (Ashraf Ali), p. 19.  
? H. Kh. v 631 (معدن الكتب).

### 1627

Foll. 202—the Arabic foliation has two leaves numbered 71;  $8\frac{1}{2} \times 6\frac{1}{8}$  in.; ll. 13; coarse and carelessly written nasta'liq; rubrications; 19th century.

[DELHI 525]

A ḥashiyah by Muhammād Karīm Allāh (? b. Lutf Allāh Fārūqī al-Dihlawī, d. 1291/1874; cf. *Tadhkira'i 'Ulamā'i Hind*, p. 172) to al-Zaila'i's commentary, *Tabyīn al-haqā'iq*, on the *Kanz al-daqā'iq* (the passages of which are written in a bolder hand than the rest).

Beginning:

بعد الحمد والصلوة يقول عبد من عباد الله محمد  
بكريم الله اتعظت من تبئن الحقائق المشبور  
بلزيلىعى [sic] على شرح كنز الدقائق للشمس الإمام  
ححمد العصر فحر الدنون الزيلعى على مواضع معرفة  
ونعرض تعلم الطلباء الخ

The chapters of the original text, of which a list is prefaced to the manuscript, are followed and marked, from the *bāb al-wuḍū'* to the *kitāb al-farā'id*.

End:

ولكن يأخذ من ثلب الكل وهو سيمان من سمه  
وتروح الصفة بلئه وقد استوفاه يأخذ ندهله ومص  
السدس وهو سهر للسرير،

No other copies appear to be recorded.  
Not noted in H. Kh.

### 1628

Foll. 508 (in two parts, 1–231, 232–508);  $10\frac{3}{4} \times 7\frac{3}{8}$  in.; well-written naskhī, with additions in a more cursive hand; text of original written

in red; rubrications; some damage from insects; date 1021/1612; copyist, Ahmād b. Muḥammad b. Ahmad b. Shaikh Mūsā, who transcribed the work from a copy taken directly from the author's own and dated 895/1490. [DELHI 612]

### دَمْ الْحَقَائِقِ Ramz al-ḥaqā'iq.

A commentary (*mamzūj*) by Abū Muḥammad Maḥmūd b. Ahmad b. Mūsā al-‘Ainī (d. 855/1451; cf. Brockelmann II 52 and references there cited; *ibid.* II 197) on Nasafī's well-known treatise on Ḥanafī *furū'*, the *Kanz al-daqā'iq*. The work was completed in 818/1416 at Cairo.

Beginning:

ان اجد ما يستهل به اللسان باليبيان واسد ما  
يسهد به الاركان من الجنات محمد مبدع الخ

The contents, those of an ordinary work on *furū'*, are described in a list prefixed to the volume.

End:

لأن المصلح لها ترك بشئ اعطيه جعل مستوفيا نصيبه  
وخرج من بين فيبقىباقي مقسوما على سهامها

Author's colophon:

قد نجز تحريره... مع تخلل الحوادث والنكبات  
وعروض ما يركب القلب والقالب من الهموم  
والحسرات من شن بہتان ودين انسان وهم الاولاد  
والنسوان وحسن الاحدان... والشکوى الى الله عليه  
التكلان والحمد لله اولا واخرا... والصلة على من  
بعث من بنى عدنان... وعلى الله... الفضل والاحسان،

For other copies see Loth 265; Bankipore XIX (ii), nos. 1697–8; Rāmpūr 230–2; Ḵāṣfiyah, p. 1088. Printed Būlāq 1285/1868–9; lithographed India 1287/1870, Delhi 1315–16/1897–8, etc.

H. Kh. v 250.

### 1629

Foll. 120, defective at the end; 8 × 5½ in.; ll. 21; cursive naskhī; passages of original text written in red; rubrications; 19th century. [DELHI 613]

### Ramz al-ḥaqā'iq.

Another copy, breaking off at the beginning of the *kitāb al-nikāh*, of al-‘Ainī's commentary.

### 1630

Foll. 135, end defective; 13½ × 8¾ in.; ll. 19; large cursive naskhī; rubrications; copious marginal and interlinear comments; some injury from damp and insects; 18th century (fly-leaf bears the date 1255/1839). [DELHI 614]

### Ramz al-ḥaqā'iq.

Another portion, containing the kitābs from بیوں to هبة, of al-‘Ainī's commentary.

### 1631

Foll. 3–564, defective at the end and preceded by a table of contents, foll. 1–3; 11¾ × 7¾ in.; ll. 31; closely-written but legible naskhī in two different hands; 17th century. [DELHI 497]

### البَحْرُ الرَّاءِقُ فِي شَرْحِ كَنزِ الْحَقَائِقِ

al-Bahr al-rā'iq fī sharḥ Kanz al-daqā'iq.

A copious commentary by Zain al-Dīn ibn Ibrāhīm, known as Ibn Nujaim al-Misri (d. 970/1563; cf. Brockelmann II 197, 310 and for references, Bankipore XIX (ii), p. 5), on Abū 'l-Barakāt al-Nasafī's *Kanz al-daqā'iq fī 'l-furū'*. The author gives a list of the sources for his material on fol. 1b, among them the *Tabyīn al-ḥaqā'iq* of al-Zailā'i for which see nos. 1624–6. According to H. Kh. (v 250) Ibn Nujaim in others of his works claims to have brought his commentary down to the *bāb al-da'wā* of the original, but the copies in current use go only to the *bāb al-iżārah al-fāsidaḥ*. The present copy breaks off at the *bāb al-ajdād* of the *kitāb al-falāq*.

Beginning:

الحمد لله الذي دبر الانعام بتدبیره القوي وقدر  
الاحكام بتقدیره الخفی الخ

The work comprises the *kitābs* and other sections usual in books of *fūrū'*, and a list of them is set out in the table of contents prefaced to the volume.

End (as here extant):

واعتقدت ان لم تجد محرما بلا خلاف وكذا ان  
ووجدت عند ابى حنيفة ومثله فى المحيط [يتنوه  
بان ثبوت النسب]

For other copies see Loth 266-8; *Aṣ-ṣa-*  
*fiyāḥ*, p. 1072; Bankipore xix (ii), nos.  
1699-1708; As. Soc. Bengal (Ashraf Ali),  
p. 13; Leyden iv 133. Printed Cairo 1311.  
H. Kh. v 250.

### 1632

Foll. 403;  $12\frac{3}{4} \times 8$  in.; ll. 29; small closely-written *naskhī*; rubrications; many leaves worm-eaten; 17th century. [DELHI 498]

*al-Bahr al-rā'iq.*

A part of the same work by Ibn Nujaim al-Miṣrī, extending from the beginning to the *bāb al-hajj 'an al-ghair*.

### 1633

Foll. 476;  $10\frac{3}{4} \times 6\frac{3}{4}$  in.; ll. 25; *naskhī*; rubrications; stained by damp or age; date 1083/1672-3. [DELHI 499]

*al-Bahr al-rā'iq.*

Part of the work by Ibn Nujaim al-Miṣrī extending from the *kitāb al-bai'* to the *bāb al-ijārah al-fāsidaḥ*, which was the last written by the author; cf. the colophon:

هذا اخر ما تيسر للمولى تاليفه تغمده الله الخ

### 1634

Foll. 68, defective at the end;  $10\frac{3}{4} \times 5\frac{3}{4}$  in.; ll. 27; closely-written *naskhī*; rubrications; 17th century. [DELHI 500]

*al-Bahr al-rā'iq.*

A portion of the first book, the *kitāb al-ṭahārah*, of the work by Ibn Nujaim al-Miṣrī.

### 1635

Foll. 363—two folios missing at the beginning and one or more at the end;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 25; *naskhī*; rubrications; worm-eaten in parts; 18th century. [DELHI 501]

*al-Bahr al-rā'iq.*

Another copy of the work by Ibn Nujaim al-Miṣrī.

### 1636

Foll. 52-58;  $8\frac{1}{4} \times 4\frac{3}{4}$  in.; ll. 17; cursive (Indian) *naskhī*; 19th century. [DELHI 709d]

*[al-Bahr al-rā'iq.]*

A short tract on the law of *Bai'*, derived chiefly from the *Bahr al-rā'iq* of Ibn Nujaim al-Miṣrī. The author of the present work is unnamed.

Beginning:

فصل في شرائط البيع وما يتعلق بها واعلم ان  
شرائط البيع على اربع انواع الخ

End:

واعلم ان كل ما ذكر من قوله العاشر ان يكون  
مملوكا في نفسه الى هبنا ما خود من البحر الواقع  
الا قليلا فانه من غيره والله تعالى اعلم

### 1637

Foll. 266;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 29; *naskhī*—passages of original text in red; rubrications; margins ruled; scattered marginal comments; date (?) 1085/1674. [DELHI 738]

*النهر الفائق بشرح كنز الدقائق*

*al-Nahr al-fā'iq bi-sharḥ Kanz al-daqaqīq.*

The first quarter of a commentary on Nasafi's *Kanz al-daqaqīq*, by an author unnamed in the text but who is stated in a note on fol. 1a to be Sirāj al-Dīn 'Umar b. Nujaim. According to H. Kh. v 253, the work was never completed owing to the author's imprisonment. The present portion was first written out in 989/1581.

Beginning:

احمدك يا من اظير ما شا لمن شا من كنوز  
هدایته الخ

The present manuscript contains the kitābs from *tahārah* to *hajj*, which are set out with their bābs in a table of contents prefixed to the text.

End:

ليس له ذلك ويردها قلنا تعارض حق الله وحق  
العبد فقدم حق العبد رعاية لحاجته، والله الموفق

For another copy see As. Soc. Bengal (Ashraf Ali), p. 20.  
H. Kh. v, p. 253.

## 1638

Foll. 417;  $8\frac{1}{4} \times 6$  in.; ll. 23; cursive naskhī, the original text in red; rubrications; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 739]

*al-Nahr al-fā'iq.*

Another copy of the first part of 'Umar b. Nujaim's commentary on the *Kanz al-daqā'iq*. The present copy is larger than the preceding one by the *kitāb al-nikāh*.

End:

ومثل هذا الاقرار بالتنسب فيمن لها نسب معروفة  
والله الموفق الخ

## 1639

Foll. 274 (beginning and end defective, lacuna after fol. 1);  $7\frac{3}{4} \times 5\frac{5}{8}$  in.; ll. 23; regular naskhī, points frequently lacking; rubrications; text of original written in red ink, the commentary in black; numerous marginal comments; every folio damaged so that one or more lines at the bottom are illegible; 18th century. [DELHI 592]

A commentary on Nasafī's *Kanz al-daqā'iq*. Title and author's name are both lacking, but the work is not *Tibyān al-haqā'iq* (for which see Bankipore xix (ii), no. 1695), nor *البحر الرائق*, which did not go beyond the *Bāb al-ājāra al-fāsida* (see no. 1633), nor

'Ainī's *Rimz al-haqā'iq* (printed Būlāq 1285/1868 and lithographed in India 1287/1870).

Beginning (as here extant):

والنسبة في مثل هذه الموضع تقع صفة للمتقدم  
غفر الله له ولوالديه واحسن اليهما واليه قدم نفسه  
في الغفران الخ

The chapters follow those of the original to the end (i.e., *Kitāb al-wasiyya*, fol. 256a).

End (last complete section here extant):

فاجعل شأن لم يكن واقسم على سهام من البقى  
واقسم ما بقى من التركة على سهام ما بقى من  
الورثة الخ

H. Kh.?

## 1640

Foll. 208 (lacuna between 201 and 202);  $9\frac{7}{8} \times 5\frac{1}{2}$  in.; ll. 19; naskhī; rubrications; margins ruled; greatly damaged by insects; date 1154/1741. [DELHI 642]

*الفتاوى السراجية*

*al-Fatāwī al-Sirājiyah.*

A collection of legal decisions according to the Hanafī code, by an author whose name is not mentioned in the work but who is probably Sirāj al-Dīn 'Alī b. 'Uthmān al-Aushi al-Farghānī, who lived towards the end of the 6th/12th century (cf. Brockelmann 1429). In his preface the author says it is an abbreviation of a longer treatise of the same nature composed earlier. The flyleaf erroneously states that the present manuscript contains the first part only of the work. It was completed in 569/1173.

Beginning:

قال العبد الضعيف تولّه الله بعصمته وخص اسلامه  
برحمته هذا ما اختصرته من كتاب سبق مني جمعه  
وتصنيفه ونظمه وتاليفه في نفاس اجناس الواقعات الخ

The work comprises the usual kitābs (each with many bābs) of a work on *furū'*. They are described in a number of folios much damaged, prefaced to the volume.

End:

وأنسدنى القاضى الإمام الى زيد الديسى رحمة الله عليه شعر جهدت لتأصيل الدمايل فى الورى فرقننى ربى ممطاش عن سهمى فاجبىت ما ود مات عن سنن الهدى لمستبطى الاحتمام بالرأى والفهم تمت الكتاب الخ

For other copies see Bühär II, no. 168; Aṣafiyah, p. 1054; Bankipore XIX (i), no. 1674.

Printed on margins of *Fatāwī-i Qādīkhān*, Lucknow 1293-5/1876-8, and separately 1310/1892-3.

H. Kh. IV 358.

## 1641

Foll. 195; 10 x 5½ in.; ll. 19; nasta'līq; rubrications; worm-eaten and injured by damp; 18th century.  
[DELHI 641]

**al-Fatāwī al-Sirājīyah.**

Another copy, uncompleted, of the same work containing the kitābs from *ṭahārah* to *farā'īd*. The fly-leaf bears the title **فتاویٰ سراجی**.

## 1642

Foll. 290; 9 x 5½ in.; ll. 17; large coarse naskhī with some additions in a smaller hand; rubrications; 17th century.  
[DELHI 643]

**al-Fatāwī al-Sirājīyah.**

Another copy of the same work, prefaced by a list of contents. This is a complete copy.

## 1643

Foll. 499; 12<sup>3</sup>/<sub>4</sub> x 8<sup>1</sup>/<sub>2</sub> in.; ll. 29; naskhī; rubrications; margins ruled; slightly worm-eaten; 19th century.  
[DELHI 625]

**فتاویٰ قاضیخان**

**Fatāwī-i Qādīkhān.**

A well-known collection of legal opinions according to the Hanafī code compiled by Fakhr al-Dīn Abū 'l-Mahāsin Ḥasan b. Manṣūr al-Uzjandī al-Farghānī, commonly

known as *Qādīkhān* (d. 592/1196; cf. Ibn Qutlūbughā 16 and 56, Brockelmann I 376, and H. Kh. IV 364). In some copies there is a statement, lacking in the present one, that the author began the dictation of the work in 578. The present manuscript contains numerous errors of transcription.

Beginning:

الحمد لله رب العالمين والصلوة على رسوله محمد وآله أجمعين حمدًا يقربنا إلى مرضات الله الخ

The work comprises the ordinary divisions of a treatise on *furū'*, from the *kitāb al-ṭahārah* to the *kitāb al-hajr*. A table of contents is prefixed to the volume.

End:

لا يجوز وقفه وان اذن له القاضى فيما اقينا [sic] بصحة الحجر على الحر المائع كما هو مذهب ابي يوسف ومحمد رحمهما الله والله اعلم الخ

For other copies see Loth 210 (for the first half only); Brit. Mus. 1604; Bankipore XIX (i), nos. 1623-6; Aṣafiyah, p. 1056; Berlin 4813 (fourth part only). Printed Calcutta, 4 vols., 1835; Lucknow 1293-5/1876-8.  
H. Kh. IV 364.

## 1644

Foll. 500, both ends defective; 10<sup>1</sup>/<sub>4</sub> x 6<sup>5</sup>/<sub>8</sub> in.; ll. 25; well-written naskhī; rubrications; ruled margins; occasional marginal comments; injured by damp and insects; 17th century.  
[DELHI 526]

**Fatāwī-i Qādīkhān.**

Another copy of the same work, containing the kitābs from *ṭahārah* to *qaḍā'*.

## 1645

Foll. 444; 11<sup>3</sup>/<sub>4</sub> x 7 in.; ll. 23; nīm-shikastah; rubrications; date 1241/1825-6.  
[DELHI 627]

**Fatāwī-i Qādīkhān.**

The second part of the same work, containing the kitābs from *buyū'* to *hajr*.

## 1646

Foll. 7–469 (lacuna at 455b);  $12\frac{1}{2} \times 8$  in.; ll. 25; naskhī; rubrications; end folios injured by damp; date 1180/1766–7.

**Fatāwī-i Qādīkhān.**

Another copy of the latter part of the work, containing the kitābs from *ijārāt* to *hajr*. The text is preceded by a table of contents to the whole work.

## 1647

Foll. 67, end defective;  $7\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 15; naskhī; rubrications; some marginal comments; 19th century. [DELHI 629]

**Fatāwī-i Qādīkhān.**

The first part of the same work, containing the *kitāb al-ṭahārah* and the earlier part of the *kitāb al-ṣalāḥ*.

## 1648

Foll. 277 (in two parts, 1–93, 94–277), end defective;  $11 \times 9\frac{1}{4}$  in.; naskhī in a Persian hand in the first part and in a more cursive, ill-written, hand in the second; rubrications (in the first part only); some marginal comments; worm-eaten; 18th century. [DELHI 630]

**Fatāwī-i Qādīkhān.**

The latter half of the same work, containing the kitābs from *buŷūt* to *shirkah*.

## 1649

Foll. 494 (Arabic numeration faulty after 346);  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 24; naskhī in a variety of hands; rubrications; some injury from damp and insects; 18th century. [DELHI 640]

**فصول الاستروشني****Fuṣūl al-Ustrūshānī.**

A handbook of decisions on disputed questions of furū' having a practical bearing, by the Ḥanafī legislist Muḥammad b. Maḥmūd al-Ustrūshānī (d. 632/1234; cf. Brockelmann 1 380, no. 35; Bankipore XIX (i),

p. 164 f.). According to H. Kh. IV 433, the work was completed in 625/1228 after 32 years and 7 months of labour.

Beginning:

الحمد لله الذي مهد دين الاسلام واحكم اساسه  
بيان القضا والاحكام الخ

The work comprises 30 faṣls described in 10 folios prefixed to the volume.

End:

فان الله رب يقول في موالي الحق فوق كل ذي  
علم عليم والحمد لله الخ

For other copies see Bankipore XIX (i), no. 1681, Rāmpūr 446–7.

H. Kh. IV 432 f.

## 1650

Foll. 395 (defective at both ends, with sundry lacunae in the body of the text);  $10 \times 7\frac{1}{2}$  in.; ll. 25; naskhī; without rubrications; worm-eaten; 17th century. [DELHI 639]

**Fuṣūl al-Ustrūshānī.**

Another copy of the work of al-Ustrūshānī.

## 1651

Foll. 279;  $9\frac{3}{4} \times 5\frac{1}{2}$  in.; ll. 23; cursive naskhī; rubrications; scattered marginal comments; date 985/1577. [DELHI 645]

**قنية المنية لتميم الغنية****Qunyah al-munyah li-tatmīm al-Ghunyah.**

A selection of fatāwā on Ḥanafī furū', taken from the *Ghunyah al-fuqahā'* of Fakhr al-Dīn Bādī b. Abī Mañṣūr al-‘Arabī (H. Kh. IV 572 calls him "al-‘Irāqi") and enlarged with additions from other sources by Abū 'l-Rajā Mukhtār b. Maḥmūd Najm al-Dīn al-Zāhidī (d. 658/1260; cf. H. Kh. loc. cit., Ibn Qutlūbughā 223, Brockelmann 1 382). H. Kh. quotes an opinion to the effect that the work is

notorious among the learned for the "weakness" of its traditions because the author was a Mu'tazilī. The compiler of the table of contents which prefaces the present manuscript appends a list of Mu'tazilī writings which the author has used in the course of the work.

Beginning:

الحمد لله الذي اوضح معالم العلوم واعلى منارها  
ونشر في ملكوت السموات والارض اضواؤها وانوارها الخ

The work comprises the ordinary *kitābs* of a treatise on *furū'*. They are set out in the prefixed table of contents.

End:

ولو قال حكمت على وكيل المدعى عليه لا يصح  
من محضر من الوكيل

For other copies see Brit. Mus. 199 and Suppl. 281; Cairo III 99; Munich 288-9.  
H. Kh. iv 572.

## 1652

Foll. 624, end defective;  $10\frac{3}{4} \times 6\frac{3}{4}$  in.; ll. 23; regular *naskhī*; rubrications; some damage from insects; 18th century. [DELHI 636]

## فصول الاحکام فی اصول الاحکام

*Fusūl al-iḥkām fī uṣūl al-iḥkām.*

The work is sometimes known, erroneously, as *Fusūl al-'Imādī*. It is a Hanafī text-book dealing with the processes of the law and the application of the *furū'* in civil actions and the author is Abū l-Fath Zain al-Dīn 'Abd al-Rahīm b. Abī Bakr al-Farghānī, who completed it in 651/1252 and died at some time after 670/1271 (cf. Brockelmann I 382). According to H. Kh. iv 440, the authorship was disputed, some ascribing the work to Jamāl al-Dīn b. 'Imād al-Dīn al-Hanafī.

Beginning:

وباسمه ببداء كل كتاب ويختتم وينشر كل خطاب  
وينظم الخ

The work comprises 40 *faṣls*, which are described in the preface (foll. 2-10).

End (as here extant):

المیزاب اذا كان منصوبا الى دار الغیر فاختلفا  
فقال صاحب المیزاب لى حق اجزاء الماء الخ

For other copies see Brit. Mus. 1606; Bankipore xix (i), nos. 1685-8; Aṣafiyah, p. 1098; Berlin 4888 (where the contents are fully described); Cairo III 97. With the *Fuṣūl* of al-Ustrūshānī the work was the basis of the *Jāmi' al-Fuṣūlāin* by Maḥmūd b. Isrā'īl (called Ibn Qādi Samāwunahī), which was printed at Būlāq, 2 vols., 1300-1/1883-4.

H. Kh. iv 440.

## 1653

Foll. 339 (Arabic numeration faulty after 52);  $10\frac{1}{2} \times 7\frac{1}{4}$  in.; ll. 28; regular *naskhī*, with one small section in a different hand from the rest; rubrications; margins ruled; scattered marginal comments; date 1135/1723; copyist, Ḥāfiẓ Pīr Muḥammad b. Shaikh Khalāṣ Muḥammad of Harānpūr, pargānah ? Nandanpūr. [DELHI 637]

*Fuṣūl al-iḥkām fī uṣūl al-iḥkām.*

Another copy of the work by Abū l-Fath Zain al-Dīn al-Farghānī. The colophon entitles it الفصول العمادية في علم الفقه.

## 1654

Foll. 136;  $9\frac{5}{8} \times 5\frac{1}{8}$  in.; ll. 11; large and ornamental but incorrect *nasta'liq*; rubrications; margins ruled; tawdry 'unwān, injured by damp; later folios red and black in alternate lines; 18th century. [DELHI 691]

منية المصلى وغنية المبتدى

*Munyah al-muṣallī wa-ghunyah al-mubtadī.*

A short treatise on ceremonial lustration and worship. The author's name does not appear, but he has been identified as Sadiq al-Dīn al-Kāshgharī. His date is unknown but he is judged, from the works he quotes, to have lived in the 7th century Hijrī (cf. H. Kh. vi 227; Brockelmann I 432; Bankipore xix (i), p. 170).

Beginning:

الحمد لله رب العالمين... اعلموا وفقكم الله تعالى  
وابيانا ان انواع العلوم الخ

The following sections are comprised in the work:

Fol. 4a	كتاب الصلوة
Fol. 17a	فصل في التيمم
Fol. 26a	فصل في المياه
Fol. 30a	فصل في الحياظ
Fol. 35a	باب المسح على الخفين
Fol. 38b	كتاب الصلوة
Fol. 48b	فصل في النجاسة
Fol. 56b	فصل في الاسار
Fol. 94b	فصل في ضعف الصلوة
Fol. 105a	فيما يكره فعله الخ
Fol. 111b	في السنن [sic] الصلوة
Fol. 123b	في السجدة [sic] السهو

End:

ولو قرأ حماله الخطب بالباء تفسد ولو قرأ من  
الجنة والناس بنصب الجimir لا تفسد

For other copies see Loth 357-8; Brit. Mus. 130, Suppl. 290; Rāmpūr 585-9; Asafiyah, p. 1108; Bankipore XIX (i), no. 1689; Berlin 3542-3. Printed Kazan 1889; lithographed Delhi 1873, Lahore 1876, Bombay 1302/1885, etc.

H. Kh. vi 227.

## 1655

Foll. 12-157; 8 $\frac{5}{8}$  × 5 $\frac{7}{8}$  in.; ll. 7; well-written naskhī with interlinear Persian translation in nasta'liq; rubrications; 17th century. [DELHI 692b]

### Munyah al-musallī.

Another copy, good and correct, of the work by Sadid al-Dīn. It is shorter than the previous one by a few lines.

## 1656

Foll. 86; 9 $\frac{1}{8}$  × 6 $\frac{1}{8}$  in.; ll. 13; nasta'liq; rubrications; copious marginal and inset comments; 18th century. [DELHI 693]

### Munyah al-musallī.

Another copy of the work by Sadid al-Dīn. A short additional chapter, headed باب المساجدات, is attached at the end.

## 1657

Foll. 132; 8 $\frac{3}{8}$  × 5 $\frac{1}{4}$  in.; ll. 11; naskhī, foll. 2 and 3 in a different hand; rubrications; margins ruled; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 694]

### Munyah al-musallī.

Another copy of the work by Sadid al-Dīn.

## 1658

Foll. 86; 9 $\frac{1}{4}$  × 5 $\frac{1}{8}$  in.; ll. 13; naskhī; rubrications; margins ruled; worm-eaten; many folios badly repaired; 18th century. [DELHI 695]

### Munyah al-musallī.

Another copy of the work by Sadid al-Dīn.

## 1659

Foll. 3-83; 8 $\frac{1}{2}$  × 5 $\frac{7}{8}$  in.; ll. 13; nasta'liq; rubrications; 19th century. [DELHI 696a]

### Munyah al-musallī.

Another copy of the work by Sadid al-Dīn.

## 1660

Foll. 16-125; 8 $\frac{1}{8}$  × 5 $\frac{1}{8}$  in.; ll. 12; naskhī, with some vocalisation added, apparently by a young student; rubrications; scattered marginal and interlinear comments; 19th century. [DELHI 697c]

### Munyah al-musallī.

Another copy of the work by Sadid al-Dīn. The fly-leaf states erroneously that this is the first part only.

## 1661

Foll. 111;  $6\frac{3}{4} \times 5\frac{3}{4}$  in.; ll. 11; naskhī; rubrications; copious marginal and interlinear notes; worm-eaten; 18th century. [DELHI 698]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1662

Foll. 90;  $8\frac{1}{8} \times 5\frac{1}{8}$  in.; ll. 12; coarsely-written naskhī; rubrications, not consistently supplied; date 1224/1809. [DELHI 699]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1663

Foll. 104;  $8\frac{5}{8} \times 6\frac{1}{8}$  in.; ll. 11; large inelegant naskhī; rubrications; scattered marginal and interlinear comments in Arabic and Persian; date 1275/1858-9. [DELHI 700]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1664

Foll. 77;  $7\frac{7}{8} \times 6$  in.; ll. 13; poorly-written nasta'liq; rubrications; margins ruled; date 1245/1829-30. [DELHI 701]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1665

Foll. 9-35;  $11\frac{1}{4} \times 6\frac{7}{8}$  in.; ll. 20; cursive (Indian) naskhī; rubrications; 19th century. [DELHI 702b]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1666

Foll. 17-80;  $8\frac{3}{4} \times 5$  in.; ll. 14; nasta'liq; rubrications; slightly worm-eaten; 18th century. [DELHI 703c]

**Munyah al-muṣallī.**

Another copy of the work by Sadid al-Dīn.

## 1667

Foll. 135;  $11\frac{1}{2} \times 7\frac{3}{8}$  in.; ll. 19; nasta'liq; rubrications; original text overlined red; 19th century. [DELHI 593]

**شرح منية المصلى****Sharḥ Munyah al-muṣallī.**

(Also called *Ghunyaḥ al-muṣallī*.)

A commentary (*mamzūj*)—according to a note on the fly-leaf the first part only—by Ibrahīm b. Muḥammad b. Ibrahīm al-Halabī (the text of the present manuscript reads الجلبي), who died in 956/1549 (cf. Brockelmann I 432), on al-Kāshgharī's *Munyah al-muṣallī*, a treatise on ritual purification and on worship. This is, the author states in his preface, a work additional to his longer commentary, المنجلي.

Beginning:

الحمد لله الذي جعل العبادة مفتاح السعادة ومطمئن  
السعادة وملح الحسن والزيادة الخ

The following chapter-headings are provided:

Fol. 3a	كتاب الطهارة
Fol. 18a	فصل في التبهر
Fol. 26a	فصل ببيان أحكام المياه
Fol. 28a	فصل في بيان أحكام الحمياض
Fol. 36a	فصل في نوافض الوضوء
Fol. 42a	فصل في النجاسة
Fol. 47b	فصل في الآمار
Fol. 84a	فصل في صفة الصلوة
Fol. 102a	باب في السنن

- Fol. 113<sup>a</sup> فصل فيما يفسد الصلوة  
 Fol. 120<sup>a</sup> فصل في سجود السهو  
 Fol. 127<sup>a</sup> فصل في بيان زلة القاري  
 Fol. 131<sup>b</sup> الفصل الثاني تخفيف المشدود الخ

End:

واختاره بعض المتأخرین وفیده بعضه بما ان لم يكن في صلوة الفرض

For other copies see Loth 359, I; Aṣafīyah, p. 1092; Munich 166–9; Paris 1149–51; Cairo III 69. Printed Constantinople 1312/1894–5.

H. Kh. vi 228.

## 1668

Foll. 256; 11<sup>7</sup> × 8 in.; ll. 25; clear naskhī; rubrications; first and last folios damaged; worm-eaten; a few marginal comments; 17th century.  
 [DELHI 594]

### حلية المحتلى وبغية المبتدى فى شرح منية المصلى

Hilyah al-muhallī wa-bughyah  
 al-muhtadī fī sharḥ Munyah  
 al-muṣallī.

A commentary by Muḥammad b. Muḥammad, known as “Ibn Amīr al-Hājj al-Ḥalabī” (d. 879/1474; cf. *Hadā’iq al-Ḥanafiyah*, p. 234; Brockelmann I 432), on al-Kāshgharī’s *Munyah al-muṣallī*. The work was completed in 865/1461.

Beginning:

الحمد لله عظيم الفضل والطول شديد القوة  
 والحوال الخ

Text and commentary are introduced by م and ش respectively.

<sup>1</sup> The copyist (fol. 2a) writes المحتلى

The following chapter-headings are provided:

- |                       |                         |
|-----------------------|-------------------------|
| Fol. 5 <sup>a</sup>   | كتاب الصلوة             |
| Fol. 13 <sup>b</sup>  | اما الشرائط             |
| Fol. 14 <sup>a</sup>  | اما فرائض الوضوء        |
| Fol. 59 <sup>a</sup>  | اما الطهارة الكبرى      |
| Fol. 88 <sup>a</sup>  | فصل في التمهير          |
| Fol. 117 <sup>a</sup> | فصل في المياه           |
| Fol. 125 <sup>a</sup> | فصل في الحياض           |
| Fol. 135 <sup>b</sup> | فصل في المسح على الخفين |
| Fol. 154 <sup>a</sup> | فصل في نوافض الوضوء     |
| Fol. 205 <sup>a</sup> | فصل في الآسار           |
| Fol. 249 <sup>b</sup> | اما الشرط الثالث الخ    |

End:

ولا ياس بالنظر اليها ومسنها في الفتاوی الظبرية  
 وغيرها وهو ظاهر والله... اعلم'

Author's colophon:

نجز تبیض هذا السفر المبارك من حلية المحتلى  
 وعنیة [sic] المبتدى في شرح منية المصلى وعیة  
 المبتدى بفضل الله وعونته... على يدی مولنه...  
 محمد بن محمد بن محمد... مشتهر بابن امیر  
 الحاج الحلبي الحنفى... في مدة... شهر شعبان  
 المکرم في سنة خمس وستين وثمانين... بالمدرسة  
 النوریة المعروفة بالحلاؤ[ة]... بحلب المحرروسة...

For other copies see Bankipore xix (i), no. 1690; Paris 1147–8; Cairo III, p. 41.  
 H. Kh. vi 228.

## 1669

Foll. 202 (originally 246, defective at beginning, lacunae in other places); 7<sup>5</sup> × 6<sup>1</sup> in.; ll. 17; well-written naskhī, sometimes vocalised; beginnings of paragraphs overlined; some marginal comments; worm-eaten; date 650/1252; copyist, Muḥammad b. Muḥammad, known as al-Ḥusām.  
 [DELHI 603]

A work on Ḥanafī furū’, lacking title and author’s name. Cases discussed are grouped

under the ordinary headings of a treatise on *furū'* and most chapters with the *isnād*,  
محمد عن يعقوب عن أبي حنيفة.

Beginning (as here extant):

لَا يَرُى الاصابع مِنْهُ جَازَ الْمَسْحُ وَلَوْ ظَهَرَ مِنْ  
الْخَلْقِ الْإِبَامِ الْوَسْطَى وَالْخَنْصُورِ وَبَيْنَ كُلِّ إِصْبَعٍ

شَيْءًا

The first complete section begins:

النَّوْعُ الْثَّالِثُ فِي كِيفِيَّةِ السَّمْمِ

End:

نَزَلتُ إِلَيْهِ فِي النَّعْمَرِ فَثَبَتَ أَنْ عِنْدَ ذَلِكَ نَصْرٌ  
مِنْ... بَيْانٍ وَيُخَاطِبُ بِهِ الْمُخَاطَبُونَ مِنْ أَهْلِ  
الْإِيمَانِ وَاللَّهُ الْمُسْتَعْنَانُ وَعَلَيْهِ التَّكَلَّدُ،

? H. Kh.

## 1670

Foll. 122; 8½ × 5¼ in.; ll. 19; *nasta'liq*; rubrications; some damage from insects; date 1059/1649.

[DELHI 647]

الفتاوى الكافورية

*al-Fatāwī l-Kāfūriyah.*

A compilation of legal opinions from a number of Hanafī text-books, e.g. *Hidāyah*, *Sirājiyah*, *Kubrā*, *Sughrā*, *Jāmi' al-Kabīr*, *Jāmi' al-Saghīr al-Uzjāndī*, etc., each of which is represented in the text by an initial or other letter. The author is Muhammad b. Hājī b. Muḥammad b. Ḥasan al-Samarqandī, who dedicated the work to Khwājah Kāfūr, governor of Zafarābād in the reign of Firuz Shāh (? Taghlaq—752/1351—799/1397).

Beginning:

الحمد لله الذي صرفنا فاهمنا الى معرفة الشرائع  
والحكم والصلوة على رسوله الخ

The work comprises the ordinary *kitābs* of a treatise on *furū'*—each with numerous short *faṣls*—but in an order differing a little from the usual one.

End:

نَصْفُ الْخَارِجِ فِي الْمَضْرُوبِ يَحْصُلُ نَصْفُ الْمَضْرُوبِ  
وَهُوَ ثُلَّةُ ثُلَّةٍ أَقْسَمُ سَهَامِ الْبَنَاتِ،

No other copies appear to be recorded.  
Not noted in H. Kh.

## 1671

Foll. 296, end defective and lacunae after 8, 14 and 18; foll. 22 and 19–21 in that order should follow 52; 7½ × 6 in.; ll. 15; large sprawling *naskhi* with numerous additions in a later hand; frequent marginal comments; principal portion worm-eaten; 13th century (a note on the fly-leaf states the manuscript is an autograph).

[DELHI 649]

الفتاوى الظاهيرية

*al-Fatāwī al-Zāhiriyyah.*

The first part of a work dealing with cases of Hanafī *furū'*, by the Qādī Muḥammad b. Aḥmad, Zāhir al-Dīn al-Bukhārī, muh-tasib at Bukhārā (d. 619/1222; cf. H. Kh. IV 362 and a note on the fly-leaf of the present manuscript quoted below, and also Brockelmann I 379 and Bankipore xix (i), p. 163).

Beginning:

الْحَمْدُ لِلَّهِ الْمُتَفَرِّدُ بِالْعِلَّاءِ الْمُتَوَحِّدُ بِالْبَقَاءِ الدَّافِعُ  
ضَرَارُ الْمَلَأِ الْخَ

The contents of the present copy are the *kitābs* of the earlier part of a work on *furū'*, from *tahārah* to *talāq*. They are fully described in foll. 297–300 appended to the text.

End (last complete section):

وَلَوْ كَانَ الْحَبْلُ مِنْ زَوْجٍ لَا ضَمَانٍ عَلَى الْعَاصِبِ  
فِيهِ عَلَى كُلِّ حَالٍ فَانِ مَاتَتْ عَنْهُ مِنْ ذَلِكَ فَلَوْ  
أَنَّ الْمَوْلَى هُوَ الَّذِي أَحْبَلَهَا الْخَ

[A note on the fly-leaf contains the following particulars about the author:

هو القاضي الإمام محمد بن احمد بن عمر القاضي  
ظهير الدين البخاري المحتسب ببغارا صاحب الفتاوى

والفواید الظہیریۃ المقویوتان المعمولتان المتداولتان  
بین ایدی العلما تلمیذ استاذ الاچل السجح الامام  
ظہیر الدین ابو المحسن بن علی المرغیانی...الیه  
ریاسۃ العلیح [?] بعد الستمانہ [ومات رحمة الله سنه  
تسع عشر وستمائة]'

For other copies see Rāmpūr, nos. 371–2; Aṣafiyah, p. 1054; Bankipore xix (i), nos. 1678–80.

H. Kh. iv 362.

## 1672

Foll. 3–8, lacuna between 5 and 6;  $9\frac{1}{2} \times 4\frac{3}{4}$  in.; ll. 12; naskhī; rubrications; copious marginal and interlinear comments; 17th century.

[DELHI 687a]

### خلاصة الکیدانی *Khulāṣah al-Kaidānī*.

This is the work which has usually been called مطالب المصلى (cf. Berlin 3524; Brockelmann II 198). A work with the same beginning appears in H. Kh. vi 83 f. as مقدمة الصلوة. It is a short treatise on the classes of acts recognised by the 'shar', with special reference to the ritual of worship. Neither title nor author's name appears but traditionally the work is ascribed to Luṭf Allāh al-Nasafī, known as al-Fāḍil al-Kaidānī (d. 983/1575), although others ascribe it to Shams al-Dīn Muḥammad b. Ḥamzah al-Fanārī (d. 833/1429; cf. H. Kh. and Brockelmann, *loc. cit.*).

Beginning:

الحمد لله رب العالمين والصلوة على رسوله  
محمد...اعلم بان العبد مبتلى [sic] بين ان  
يطيع الله [sic] فيشأ [sic] وبِمَنْ ان يعصيه  
فيُعَاقِب [sic] الخ

The following bābs are comprised in the work:

Fol. 5a

(1) فی الفرائض

Fol. 5a

(2) فی الواجبات

[(missing)]

(3) فی السنن

- [(missing)]
- (4) فی المستحبات
- (5) فی المحرمات
- (6) فی الملوهات
- (7) فی المباحثات
- (8) فی المفسدات

End:

وترك فرض من الفرائض بلا عذر ولو طرأ فواته بدون  
اختياره وتعمد الحدث'

For other copies see Brit. Mus. 1200 (2); Aṣafiyah, p. 1084; Berlin 3524; Paris (Decourdemanche Collection 1909), p. 21; Gotha 936.  
? H. Kh. vi 83.

## 1673

Foll. 11;  $8\frac{5}{8} \times 5\frac{7}{8}$  in.; ll. 7; good naskhī, with interlinear Persian translation in nasta'liq; rubrications; scattered marginal comments; 17th century (date ? 1018/1609–10); copyist, Ni'mat Allāh.

[DELHI 692a]

### *Khulāṣah al-Kaidānī*.

Another copy, complete and correct, of the same work.

## 1674

Foll. 1–8;  $8\frac{3}{4} \times 5$  in.; ll. 9; large ornamental nasta'liq; rubrications; scattered marginal and interlinear comments in Persian and Arabic; 18th century.

[DELHI 703a]

### *Khulāṣah al-Kaidānī*.

Another copy of the same work, here called كتاب کیدانی.

## 1675

Foll. 1–8;  $11\frac{1}{4} \times 6\frac{7}{8}$  in.; ll. 14; naskhī; rubrications; margins ruled; 18th century.

[DELHI 702a]

### *Khulāṣah al-Kaidānī*.

Another copy of the same work.

## 1676

Foll. 32, defective at the end (the present fol. 26 is misplaced and should come last);  $9\frac{3}{8} \times 5\frac{3}{8}$  in.; ll. 18; Persian naskhī, partially vocalised; rubrications; some parts worm-eaten, the last folio (26) imperfect; 19th century. [DELHI 596]

### شرح الکیدانی

#### Sharḥ al-Kaidānī.

This would appear to be a commentary by an author unnamed (if Gotha 936 is another copy of the work, he is there said to be Ibn Kamāl-Pāshā, d. 940/1533; cf. Brockelmann II 449) on Lūṭif Allāh al-Kaidānī's *Khulāṣah*.

The preface is in Persian and begins:

معنى التسمية بالفارسية على التحقيق بنام خدای  
بی همتا آغاز میکنم الخ

Beginning (of the text):

الحمد لله رب العالمين فتح كتابه بعد التيمن  
بتسمية بمحمد الله سبحانه وتعالى ادایی [sic] لحق  
شيء مما يجب عليه الخ

Text and commentary are marked by م and ش respectively.

The following chapters are comprised in the work:

[Fol. 2a	Author's preface]
Fol. 5b	باب (۱) في بيان الفرائض
Fol. 10a	باب (۲) في الواجبات
Fol. 14a	باب (۳) في بيان السنن
Fol. 17b	باب (۴) في المستحبات
Fol. 22a	باب (۵) في المحرمات
Fol. 23a	باب (۶) في المكروهات
Fol. 30a	باب (۷) في المماهات [sic]
Fol. 31b	باب (۸) في المفسدة [sic]

These correspond to the contents of the *Maṭālib al-muṣallī* (cf. Berlin 3524).

End (as here extant fol. 26):

فان المتأخرن اخذوا [sic] هذا وعليه الفتوى من  
نواذر البر...

For other copies see Rosen, *Manuscrits arabes du Musée As.* (St Petersburg 1881), no. 138 (فقة كيداني) ; Gotha 936.

Not noted in H. Kh.

## 1677

Foll. 2–26;  $9\frac{1}{2} \times 5$  in.; ll. 19; nasta'līq; copious marginal comments; margins ruled; worm-eaten; 18th century. [DELHI 597]

### Sharḥ Maṭālib al-muṣallī.

Another copy, complete, of the anonymous commentary on Kaidānī's *Khulāṣah*.

Beginning as in previous entry.

End:

وتعتمد الحديث حتى لو لم يعتمد بالحدث لا تغدو  
به الصلوة كمن يصلّى فسبعة حديث جاز ان ينصرف  
للتوضي ويقوضاً وينبئ عليه تقبية صلوته، والله اعلم؛  
تم استخراج هذه الاحكام من المحيط والفتاوی  
الحانانية والفتاوی الكبیری والكشف والبراءة ومیزان  
الاصول واللباب،

Colophon:

تمام شد نسخة المتبركة شرح کیدانی ...

## 1678

Foll. 126–174;  $8\frac{1}{8} \times 5\frac{1}{8}$  in.; ll. 12; naskhī; rubrications; passages of the original text overlined; 19th century. [DELHI 697d]

### Sharḥ al-Kaidānī.

Another copy of the commentary on the *Khulāṣah al-Kaidānī*.

## 1679

Foll. 81–109;  $9\frac{3}{8} \times 6\frac{3}{8}$  in.; ll. 17; inelegant naskhī; rubrications; date 1248/1832–3. [DELHI 713b]

### Sharḥ al-Kaidānī.

Another copy of the commentary attributed to Ibn Kamāl-Pāshā on the *Khulāṣah al-Kaidānī*.

## 1680

Foll. 1-76<sup>a</sup>; 9<sup>3/8</sup> × 6<sup>3/8</sup> in.; ll. 17; inelegant naskhī; rubrications; numerous passages overlined; date 1248/1832-3. [DELHI 713<sup>a</sup>]

شرح الكيداني  
Sharḥ al-Kaidānī.

A commentary (*mamzūj*) on the work known as *Khulāṣah al-Kaidānī* or *Khu-lāṣah al-Salāḥ*. Neither title nor author's name appears. The author mentions in his preface that he had already written a briefer commentary called *جامع للفوائد الإسلامية* on the work of Kaidānī.

Beginning:

الحمد لله الذي ای حب [sic] التنفیر على كل طائفة من كل قوم ليتلقّهُو [sic] في الدين الخ

The chapters contained in the commentary are those of the original text.

End:

قراءة القرآن باللحان حرام واستماعها معصية وتحسينها كفر صدق يا رسول الله صلى الله عليه وسلم

(Is this the commentary of Shaikh Ibrahīm, Rāmpūr, p. 207, no. 265, or the anonymous commentary no. 266?)

Not noted in H. Kh.

## 1681

Foll. 485, end defective; 10<sup>1/2</sup> × 8<sup>1/8</sup> in.; ll. 30; cursive naskhī, frequently unpointed; rubrications; slightly worm-eaten; 14th century. [DELHI 725]

فتاوی القاعدي  
Fatāwī 'l-Qā'idi.

A compilation of theoretical fiqh and of actual cases in illustration, made by Abū 'Abd Allāh Muḥammad b. 'Alī b. Abī 'l-Qāsim al-Qā'idi al-Khujandī. The work was intended to form a work of reference for muftis. Many of the fatwās quoted in the text are those formulated by Tāj al-

Dīn Abū Bakr b. Aḥmad al-Akhsikatī al-Khujandī. Some of the quotations are in Persian.

Beginning:

الحمد لله حق حمده على منتهى التي لا يحيط بها الحد الخ

The work comprises the kitābs of an ordinary work on *furū'*, the later ones set out in a table on fol. 1<sup>a</sup>.

End (last extant section):

قال روى خردد ببيع وتوكييل اول نهار هو موتها  
ردید امد فسح کرد الخ

For another copy see Rāmpūr II, p. 228, no. 407.

Not noted in H. Kh.

## 1682

Foll. 23, ends defective; 7<sup>3/4</sup> × 4<sup>1/8</sup> in.; ll. 29; naskhī; rubrications; worm-eaten; 14th century. [DELHI 778]

Part of a manual on *furū'*. Title and author's name are both lacking, and a note on the cover explains that although this work is said in "the index" to deal with *farā'id* it is actually concerned with fiqh. Each kitāb in the book is introduced by a short statement of the *as'l* (legal principle) involved.

Beginning (of the first complete bāb, fol. 2<sup>a</sup>):

باب الرجل يامر الرجل يشتري العبد فيجد به  
العيوب الخ

The following kitābs are comprised in this section of the work:

Fol. 4 <sup>b</sup>	الكافلة	Fol. 2 <sup>b</sup>	الحوالة
Fol. 8 <sup>a</sup>	المضاربة	Fol. 6 <sup>b</sup>	الإجارات
Fol. 13 <sup>b</sup>	الجنيات	Fol. 10 <sup>a</sup>	الصرف
Fol. 22 <sup>b</sup>			السير

End (last kitāb):

الاصل ان استيلا الكفار على اموالنا بعد الاحراز  
يقطع حقيقة الملك دون الحق الخ

## 1683

3681. Foll. 112;  $8\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 21; small cramped naskhī; rubrications; numerous marginal and interlinear comments; stained by damp; 15th century. [Purchased 11 February 1903]

A commentary upon part of a treatise on Ḥanafī furū'. Neither title nor author's name appears. (A note in the colophon reads: *كتاب شرح لماس [sic] در ما ملک... شرح الياس*. [i.e. ? شرح الياس].)

Beginning:

الحمد لله الذي انار براحته منار الاسلام هداية الى طريق الرشاد واضاء بهكمته معالم الاحكام الخ

The work contains the kitābs (each with several faṣls) on:

Fol. 13a [sic]	الصلوت	Fol. 1b	الطهارة
Fol. 50a	الصوم	Fol. 43a	الرثوة
Fol. 63b	النکاح	Fol. 54b	الحج
Fol. 72a	الطلاق	Fol. 71b	الرضاع
Fol. 99a	الولادة	Fol. 94a	العتاق
Fol. 101a	الإيمان	Fol. 99b	المكاتبة

End:

لا قضا اي ولا يصح قضا لانه نوى تخصيص العام  
وهو خلاف الظاهر،

A printed copy of the *Sharḥ Ilyās* is recorded in *Āṣafiyah*, p. 1088.

Not noted [i.e. شرح الياس] in H. Kh.

## 1684

Foll. 4-132;  $10\frac{3}{4} \times 6\frac{1}{2}$  in.; ll. 17; naskhī with occasional passages (Persian) in nastā'īq; significant words overlined; occasional marginal notes; date 1213/1798-9. [DELHI 489a]

الامينية [sic]

al-Amīniyah [sic].

(H. Kh. 1439 calls it *الامنية al-Amīniyah*.)

A hand-book of Ḥanafī fiqh (furū') by Muḥammad Amīn ibn 'Ubaid-Allāh al-Mu'minābādī who studied at Bukhārā

and composed his work for the benefit of its inhabitants, whence parts of it are in Persian.

Beginning:

يا دائمًا للفضل علينا ب توفيق مhammadك ويابساطنا  
لайдينا للتمني شائق اهدنا هداية كافية على وجه  
الكافية اختبر على الخير امورنا من البداية الى  
النهاية الخ

There are numerous quotations from the *Hidāyah*, the *Wiqāyah* and similar works and contains the ordinary chapter-headings (sometimes labelled faṣl and sometimes kitāb) of works dealing with furū'.

End:

ولو قال المريض تميم فرزندان من بعد از من بر  
تو او قال انت وكيلى في تركتى او سلمت الاولاد  
اليك بعد موتي فذلك ايساء وفي قاضى الامام ظبیر  
الدين لو قال فرزندان مرا ضائعاً كما قال لا  
يصير وصياً الحمد لله الذي وفقنى بكتابة هذا  
الكتاب

No other copies appear to be recorded.  
H. Kh. 1439.

## 1685

Foll. 4-184, ends defective;  $8\frac{3}{4} \times 6\frac{1}{8}$  in.; ll. 10; good naskhī, partially vocalised; rubrications; occasional interlinear and marginal comments; slightly worm-eaten; 17th century. [DELHI 493]

Part of a work dealing with furū'. It is called on the fly-leaf by the Imām Mālik [sic], but this is not the work of that title by Shihāb al-Dīn Aḥmad b. Idrīs al-Qarafī al-Mālikī (for whom see H. Kh. 1, p. 469; Brockelmann I 385).

Beginning (the first bāb here extant):  
باب في الاعفاء قريش بعضهم اكفاء ببعض والعرب  
بعضهم اكفاء ببعض قال رسول الله عمر قريش بعضهم  
اكفاء ببعض والعرب بعضهم اكفاء ببعض قبيلة  
بقبيلة الخ

The following kitābs are marked (original foliation):

Fol. 101 <sup>b</sup>	الإيمان	Fol. 93	العتاق
Fol. 120 <sup>a</sup>	السرقة	Fol. 110 <sup>b</sup>	الحدود
Fol. 136 <sup>b</sup>	البيوع	Fol. 124 <sup>b</sup>	السير
Fol. 170 <sup>a</sup>	الضمان	Fol. 169 <sup>b</sup>	الحالة
Fol. 183 <sup>b</sup>	الوكالة	Fol. 171 <sup>b</sup>	القضاء
Fol. 188 <sup>b</sup>	الاقرار	Fol. 187 <sup>b</sup>	الدعوي
Fol. 190 <sup>b</sup>	المضاربة	Fol. 189 <sup>b</sup>	الصلح
Fol. 194 <sup>a</sup>	العارية	Fol. 193 <sup>b</sup>	الوديعة
Fol. 196 <sup>a</sup>	الاجارات	Fol. 194 <sup>b</sup>	البهة
Fol. 207 <sup>a</sup>	الماذون	Fol. 202 <sup>a</sup>	المكاتب
Fol. 209 <sup>b</sup>	الشفعه	Fol. 207 <sup>b</sup>	الغصب
Fol. 210 <sup>a</sup>	الخارج	Fol. 209 <sup>b</sup>	المزارعة
Fol. 211 <sup>b</sup>	الكراءهية	Fol. 210 <sup>b</sup>	الذبائح
Fol. 216 <sup>a</sup>	الاشربة	Fol. 215 <sup>b</sup>	العنق
Fol. 217 <sup>a</sup>	الرهن	Fol. 217 <sup>a</sup>	الصيد
Fol. 232 <sup>a</sup>	الوصايا	Fol. 220 <sup>a</sup>	الجنایات

End (as here extant):

فَلِمَّا مُوصى الْأَمْ وَثُلَثُ الْوَلَدِ وَقَالَا لَهُ ثُلَاثًا كُلُّ وَاحِدٍ  
مِنْهُمَا لَا نَالَ الْوَلَدُ صَارِ...

## 1686

Foll. 252, defective at both ends;  $10\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 31; regular naskhī, points sometimes lacking; rubrications; a few margins ruled; slightly worm-eaten and the last folio injured by damp; 15th century. [DELHI 508]

A commentary on the latter part of a treatise on furū'. The name of the author and the title of the book are both missing. There are frequent quotations from verses attributed to Zamakhsharī, Hātim, Nābighah, Qushairī, Ḥassān ibn Thabit and to others unnamed.

Beginning (of first complete paragraph):

فَالَّذِي وَكَذَا بِغَيْرِهِ، أَيْ بِغَيرِ الْمَقْتُلِ كَالْأَلْيَانِ وَالْعَصْدِ  
وَالْفَخْذِ أَنْ تُورِمَ وَتَالِمَ حَتَّى مَاتَ فَيُجَبَ الْقَصَاصُ الْخَ

Passages of the original text are introduced by قال. The following chapter-headings are provided:

Fol. 13 <sup>b</sup>	باب كيفية القصاص ومستوفيه الخ
Fol. 25 <sup>a</sup>	كتاب الديات
Fol. 39 <sup>a</sup>	باب موجبات الدية والعاقلة الخ
Fol. 54 <sup>b</sup>	كتاب الردة
Fol. 58 <sup>b</sup>	كتاب الزنا
Fol. 66 <sup>a</sup>	كتاب قطع السرقة
Fol. 75 <sup>a</sup>	كتاب قاطع الطريق
Fol. 78 <sup>a</sup>	كتاب الاشربة
Fol. 82 <sup>a</sup>	كتاب الصيال وضمان الولاية
Fol. 88 <sup>b</sup>	كتاب السير
Fol. 106 <sup>b</sup>	كتاب الجزية
Fol. 116 <sup>b</sup>	باب المدنة
Fol. 119 <sup>a</sup>	كتاب الصيد والذبائح
Fol. 128 <sup>a</sup>	كتاب الاضحية
Fol. 135 <sup>a</sup>	كتاب الاطعمة
Fol. 143 <sup>a</sup>	كتاب المسابقة
Fol. 148 <sup>a</sup>	كتاب الإيمان
Fol. 163 <sup>b</sup>	كتاب النذر
Fol. 170 <sup>b</sup>	كتاب القضا
Fol. 191 <sup>a</sup>	باب القضاء على الغائب
Fol. 196 <sup>b</sup>	باب القسمة
Fol. 200 <sup>b</sup>	كتاب الشهادات
Fol. 235 <sup>a</sup>	كتاب العتق
Fol. 246 <sup>b</sup>	كتاب التدبير

End (last complete section):

فَالَّذِي وَلَا يَنْسَخُ بِجُنُونِ الْمَكَاتِبِ لَا نَالَ مَا كَانَ لِازْمًا  
مِنْ أَحَدِ الْطَّرْفَيْنِ لَا يَنْسَخُ... كَالْهِنَّ الْخَ

? H. Kh.

## 1687

Foll. 159;  $7\frac{1}{8} \times 5\frac{1}{2}$  in.; ll. 19; small clear naskhī; rubrications; some marginal notes; date 1080/  
1669–70. [DELHI 512]

## تنوير الابصار وجامع البحار

*Tanwîr al-absâr wa-jâmi' al-bihâr.*

A concise manual of Hanafî furû' by Shams al-Dîn Muhammâd ibn 'Abd Allâh ibn Shihâb al-Dîn Ahmad al-Timurtâshî (d. 1004/1596; cf. *Khulâsah al-athâr* IV 18–20; Brockelmann II 311). The title-page says erroneously that the present volume contains the first part only of the work. It was compiled in 995/1587 (cf. H. Kh. II 453).

Beginning:

حَمْدًا لِمَنْ أَحْكَمَ الْحُكْمَ الشَّرِيفَ وَاعْلَى مَنَارَهِ  
وَاعْزَ مَنْ قَادِرٌ بِأَعْيَايِهِ [sic] وَاغْلَى مَقْدَارَهِ الْخَ

The work contains the usual chapters of works on fiqh; a table of contents is prefixed beginning with the *كتاب الطهارة* and ending with the *كتاب الفرائض*.

End:

وَتَرَكَ كُلُّ دِينِ كُسْبَامَ وَارَثَ وَمِنْ صَالِحِ مِنْ  
الْوَرَثَةِ وَالْغَرِيمَةِ عَلَى شَيْءٍ مِنْهَا طَرَحَ ثُمَّ قَسَمَ الْبَاقِي  
عَلَى سَهَامِ مَنْ بَقَى مِنْهُمْ

For other copies see Loth 273–4, which also contain the commentary *Mînah al-Ghaffâr*; Brit. Mus. 221, and Hand-list, p. 29; Manchester 181; As. Soc. Bengal (Ashraf Ali), p. 13; *Āṣafîyah*, p. 1078; Berlin 4620–1.

H. Kh. II 453.

## 1688

Foll. 627;  $7\frac{1}{8} \times 5\frac{7}{8}$  in.; ll. 15–20; naskhî, at first large and clear, then in a smaller hand; rubrications; some marginal comments; worm-eaten; 18th century (last folio bears the date 1188/1774).

[DELHI 542]

## الدر المختار في شرح تنوير الابصار

*al-Durr al-mukhtâr fî sharh Tanwîr al-absâr.*

A commentary on Timurtâshî's *Tanwîr al-absâr*, by Muhammâd 'Alâ al-Dîn ibn 'Ali al-Hâskâfî al-Hanafî al-'Abbâsi. The

work is an abbreviation of *Khazâd* in *al-asrâr*, a larger commentary on the same text by the author, who tells us in his colophon that he was Imâm in the Umayyad Mosque and then Muftî at Damascus and that he completed the work in 1071/1660. He died in 1088/1677; cf. Brockelmann II 311 and Bankipore xix (i), p. 17.

Beginning:

حَمْدًا لَكَ يَا مَنْ شَرَحَ صُورَنَا بِإِنْوَاعِ الْمَدِيَّةِ  
سَابِقًا وَنُورَتْ بِصَائِرَنَا بِتَنْوِيرِ الْإِبَصَارِ الْخَ

The chapter-headings are those of the original, for which see no. 1687.

End:

وَانْ كَانَ كُلُّ النَّاسِ رَدُوهُ عَنْ حَدَّ فَتَقْبِلَنِي مَعْ  
مَا تَنْ<sup>1</sup> وَاسْتَادَ وَتَحْشِرَنَا جَمِيعًا مَعَ الْمَصْطَفَى أَحْمَدَ  
وَاخْوَانَنَا السَّدِيَّ لَنَا الْخَيْرُ دَاهِيَا وَوَالَّذِنَا دَاعَ لَنَا طَالِبَ  
الرَّشْدَ وَهَذَا مَا عَلَقَهُ الْمَصْرُ رَحْمَهُ اللَّهُ تَعَالَى وَاصْلَهُ  
وَفَرَوْعَهُ وَمَشَايِخُهُ وَتَلَامِذَتِهِ الْخَ

For other copies see Brit. Mus. 222, and Hand-list, p. 29; Manchester 182; Bankipore xix (ii), nos. 1763–4; Râmpur 189–91; As. Soc. Bengal (Ashraf Ali), p. 14; Berlin 4623–5. Printed Calcutta 1243/1827–8, Lucknow 1280/1863–4, Bombay 1309/1891–2, etc.

Not noted in H. Kh.

## 1689

Foll. 227;  $13\frac{1}{4} \times 8\frac{1}{8}$  in.; naskhî; rubrications; numerous passages overlined in red; scattered marginal comments; 18th century. [DELHI 518]

## الفتاوى الحمادية

*al-Fatâwî al-Hammâdiyah.*

A manual of Hanafî furû' compiled by Abû 'l Fath Rûkn ibn Husâm (al-Dîn) al-Muftî al-Nâgûrî (? 9th century of the Hijrah) and his son Dâwud at the instance of the qâdî Hammâd al-Dîn Ahmad, son of the Qâdî al-qudâh Akram (of Nahrwâlâ in Gujerat). The numerous sources used are set out in the preface of the book.

Beginning:

الحمد لله الذي نور قلوب الموحدين بنور التوحيد  
والإيمان وشرح صدور العلماء لقبول الإيمان  
الإحسان الخ

The work contains the ordinary *kitābs* common in works on *furu'*, beginning with the *kitāb al-tahārah* and ending with the *kitāb al-fara'i*.

End:

من حاشية القدوسي من الاعياد والغلات والاخياف  
وكذا باختين وكذا باخ واخت ومنه من اى جهة  
كانا وبالوالد والولد ايضاً

[The wording is corrected in the margin to] وبالاختين والاخ والاخت من اى جهة كانا

For other copies see Manchester 204; Bankipore XIX (ii), no. 1723; Būhār II, no. 162; Rāmpur, p. 222; As. Soc. Bengal (Ashraf Ali), p. 14. Printed Calcutta 1241.

Not noted in H. Kh.

## 1690

Foll. 171; 12 × 8½ in.; ll. 25; *nasta'liq*; rubrications; some folios damaged; marginal comments; date 1238/1822-3. [DELHI 519]

### *al-Fatāwī al-Hammādiyah*.

Another copy of the work by Abū 'l-Fath Rukn b. Husām al-Nāgūrī and his son Dāwud. A list of contents precedes the work.

## 1691

Foll. 280; 10½ × 5¾ in.; ll. 23; *nasta'liq*; rubrications; some marginal comments; date 1100/1690. [DELHI 520]

### *al-Fatāwī al-Hammādiyah*.

Another copy of the work by Abū 'l-Fath Rukn al-Nāgūrī and his son Dāwud. The fly-leaves of the manuscript contain a table of contents and numerous legal notes and comments in a variety of hands.

## 1692

Foll. 599—Arabic foliation after fol. 360 is faulty, foll. 598 badly damaged; 8½ × 5½ in.; ll. 17; *nasta'liq*, points frequently omitted; illuminated 'unwān'; rubrications; margins ruled; worm-eaten; 18th century. [DELHI 515]

### نور العين في اصلاح جامع الفصولين

*Nūr al-'ain tī iṣlāḥ Jāmi' al-fuṣūlain*.

A collection of Ḥanafī fatwās by Muḥammad ibn (Ahmad) Nishānji-zāda who died in 1031/1622 (cf. Brockelmann II 225, who calls him Md. Nishānji-zāda). The work is based on Badr al-Dīn Maḥmūd ibn Isma'il's practical manual for qāḍīs, known as *Jāmi' al-fuṣūlain*, which, the author says, he arranged, emended and supplemented (cf. H. Kh. II 563). There are numerous quotations from other authors in the book and the compiler introduces his own comments with the formula يقول الحقير.

Beginning:

الحمد لله [sic] على تولى عوالي نواله والصلوة  
والسلام على خمر حلله محمد الخ

The work contains 40 fasīls (each with its own subsections), which are set out in the author's introduction. They are as follows:

- |          |                                      |
|----------|--------------------------------------|
| Fol. 21  | (1) فی مسائل القضاء والحكومة         |
| Fol. 28  | (2) فی المجهودات                     |
| Fol. 33  | (3) فیمن يصلح خصماً لغيره            |
| Fol. 38  | (4) فی قيام بعض أهل الحق عن البعض    |
| Fol. 40  | (5) فی مسائل القضاء على الغائب       |
| Fol. 47  | (6) فی انواع الدعاوى                 |
| Fol. 59  | (7) فی تجديد العقار                  |
| Fol. 67  | (8) فی دعاوى خارجين                  |
| Fol. 77  | (9) فی الاشارة الخ                   |
| Fol. 80  | (10) فی التناقض في الدعوى            |
| Fol. 105 | (11) فی الاختلاف بين الدعوى والشهادة |
| Fol. 113 | (12) فيما تسمع فيه الشهادة           |
| Fol. 117 | (13) فی دعوى الوقف الخ               |

- Fol. 125 (14) فيمن يشهد  
 Fol. 127 (15) في التحليف  
 Fol. 138 (16) في الاستحقاق  
 Fol. 153 (17) في بيان عقود الخ  
 Fol. 155 (18) في بيع الوفاء  
 Fol. 161 (19) في الاجارة المعمودة  
 Fol. 162 (20) في دعوى النكاح  
 Fol. 171 (21) في مسائل الخلع  
 Fol. 182 (22) في الامر باليد  
 Fol. 194 (23) في تصرفات الفضولى  
 Fol. 204 (24) في الخيرات  
 Fol. 242 (25) فيما يتعلق من العقود  
 Fol. 254 (26) في تصرفات اب ووصي  
 Fol. 267 (27) في مسائل التركة  
 Fol. 277 (28) في اقرار احد الورثة  
 Fol. 280 (29) في التصرفات الفاسدة  
 Fol. 308 (30) في مسائل الشيوخ  
 Fol. 313 (31) في بيع المغصوب  
 Fol. 323 (32) في انواع الضمانات  
 Fol. 411 (33) في الاحكمات  
 Fol. 475 (34) في احكام المرضى  
 Fol. 512 (35) فيما يمنع عنه الانسان  
 Fol. 525 (36) في مسائل الحيطان  
 Fol. 534 (37) في معرفة مسمى الاسامي  
 Fol. 540 (38) في المتفرقات  
 Fol. 544 (39) في خلل المحاضر والسجلات  
 Fol. 548 (40) في مسائل الفاظ الكفر

End (fol. 599a):

ولم ارها مذكورة... في شى من الكتب الاعتقادية والكلامية وانما هى من خصائص هذا الكتاب... وحفظها من احتاج من اولى الاباب والله اعلم الصواب واليه المرجع والماب هذا اخر ما اردت ابراده فى هذه المجموعة من المسائل الحمه المهمه المطبوعه والى الله العظم الخ

For another copy see (?)*Nūr ‘Uthmānīyah* *kutub-khana* *daftari* (Stambūl), no. 2078.  
 H. Kh. II 563.

## 1693

Foll. 134; 8 $\frac{7}{8}$  x 6 $\frac{3}{8}$  in.; ll. 14; loosely-written and somewhat ornamental naskhī; rubrications; scattered marginal comments; date 1241/1825-6.  
 [DELHI 740]

### نصاب الاحتساب [في الفتاوي] *Niṣāb al-iḥtisāb* [fī 'l-fatāwi].

A treatise, based on well-known Ḥanafī legal authorities, on the functions of the Muhtasib (the religious censor), by 'Umar b. Muḥammad b. 'Iwād (thus H. Kh. VI 345 and Bankipore XIX (ii), no. 1714; but the present manuscript and no. 1695 read *السنن*). The date of his death is not known.

Beginning:

الحمد لله الحسيب الرقيب على نواله ايمانا  
 واحتسابا والصلوة على رسوله الخ

The work comprises 65 chapters (*bābs*), set out in a table of contents prefixed to the text, as follows:

- (1) This deals with the terms *hisbah* and *iḥtisāb* and the rest with the *hisbah* as it concerns the subjects mentioned, viz.:
  - (2) من يستحق بالحرروف والقواعد الخ
  - (3) المختن
  - (4) الفرق بين المحتسب المنصوب والمتطوع
  - (5) التعدد [sic]
  - (6) الفقراء
  - (7) الظالم
  - (8) النساء
  - (9) الغلمان
  - (10) الاكلى والشرب
  - (11) اللعب
  - (12) القضاة
  - (13) من يتصرف في المقابر
  - (14) من يخبر المحتسب بالمنكرات
  - (15) ما يجب في المسجد
  - (16) من يحضر للتعزية
  - (17) الخطباء

- Fol. 40a (18) من حلف بغير الله  
 Fol. 40b (19) من يتكلم بكلام الكفر  
 Fol. 42b (20) الوالدين والآولاد  
 Fol. 43b (21) الخصومة الواقعة بين الجيران  
 Fol. 47b (22) في تفضيل منصب الاحتساب  
 Fol. 53a (23) من كشف عورته  
 Fol. 59a (24) من يظهر القبور الخ  
 Fol. 59a (25) الصورة في البيت  
 Fol. 59b (26) الدراء والمدانيز  
 Fol. 60a (27) أهل الذمة  
 Fol. 64a (28) المسافر  
 Fol. 65a (29) الاحراق  
 Fol. 67b [sic] في الفرق بين المحتسب والمتغيب نهر  
 Fol. 68a (31) من يكتب التعويذ  
 Fol. 68b (32) من يأخذ شيئاً على الاحتساب من الناس  
 Fol. 70a (33) في باب العلم والمعلم الخ  
 Fol. 71b (34) السحرة والزنادقة  
 Fol. 72a (35) في بيان ما يجوز التصرف في ملك الغير  
 Fol. 72b (36) في اتلاف البنية  
 Fol. 74a (37) من يستعمل الذهب الخ  
 Fol. 75a (38) الشيماء  
 Fol. 77b (39) من ينظر بغير حل  
 Fol. 78a (40) أهل الاحتساب  
 Fol. 84a (41) المماليك  
 Fol. 85a (42) مسائل الموتى  
 Fol. 88a (43) في ارادة المحتسب الخمر  
 Fol. 89a (44) أصحاب الزروع  
 Fol. 89b (45) من يفعل في جسده بدعه  
 Fol. 90b (46) في فعل البدع  
 Fol. 91a (47) الحارس في الخانيم الخ  
 Fol. 92a (48) فيما يسقط به فريضة الاحتساب  
 Fol. 96a (49) المفترط في التواضع للناس  
 Fol. 98b (50) الفرق بين المحتسب المقصوب والمحتسب المقطوع

- Fol. 100a (51) في بيان سبب الاحتساب الخ  
 Fol. 101a (52) الملاهي وأوانى الخمر  
 Fol. 102a (53) في أداب الاحتساب  
 Fol. 108a (54) من يظهر البدع  
 Fol. 109a (55) بيان ما يمنع المحتسب من الطريق  
 Fol. 118b (56) الصلة  
 Fol. 120b (57) الدواب  
 Fol. 121b (58) الطمیره والکہنہ والتنجیم  
 Fol. 123b (59) الطیانخ  
 Fol. 124a (60) في بيان کلمات الكفر  
 Fol. 129a (61) البدع في الانکحة  
 Fol. 130a (62) من بدع شعر الراس  
 Fol. 131b (63) الذکر وسامع الذکر  
 Fol. 133a (64) فيما يقام التعزیز الخ  
 Fol. 133b (65) الاخراج الخ

End:

الجواب نعم لان عمر رضي الله عنه اخرج اخت  
 ابى بكر رضي الله [sic] من بيته حيث ناحت من  
 الصحيح البخاري‘

For other copies see Manchester 183; Rāmpūr, nos. 592–9; Bankipore xix (ii), no. 1714; Āṣafīyah, p. 1108; As. Soc. Bengal (Ashraf Āli), p. 20; Berlin 4804–5; Cairo III, p. 143. Printed Calcutta (? 1830).  
 H. Kh. vi 345.

## 1694

Foll. 142;  $8\frac{1}{2} \times 6$  in.; ll. 15; untidily-written Indian *naskhī*; rubrications; scattered marginal and interlinear comments in Arabic and Persian; 19th century. [DELHI 741]

## Nisāb al-iḥtisāb.

Another copy, lacking the author's preface, of the work of 'Umar b. Muḥammad b. 'Iwād.

## 1695

Foll. 150;  $7\frac{7}{8} \times 4\frac{1}{2}$  in.; ll. 17; small, partially vocalised *naskhī*; rubrications; scattered marginal comments; worm-eaten; 17th century. [DELHI 742]

**Niṣāb al-iḥtisāb.**

Another copy of the work of 'Umar b. Muhammad b. 'Iwad. A table of contents is attached at the end.

**1696**

Foll. 57, end defective;  $10\frac{3}{4} \times 9\frac{1}{2}$  in.; ll. 17; cursive naskhī; worm-eaten; 17th century.

[DELHI 678]

**كتاب الحيل****Kitāb al-Hiyal.**

Part of a text-book dealing with legal fictions and devices for satisfying the law, by "Al-Shaikh al-Imām", no other clue to the author's identity being given. It would appear to be an abbreviated version—the preface says—**فِي روایت ابی سلیمان**—of the work with the same title by Abū Bakr Aḥmad b. 'Umar (or 'Amr) known as "Al-Khassāf al-Hanafī", which is mentioned by Ḥ. Kh. III 120 and has the same beginning as the present work. The work quoted in Berlin 4973 (2) begins differently, but appears to have the same contents.

Beginning:

**قال الشيخ الامام سلمه الله وابقاه بذا محمد رحمه  
الله كتاب الحيل في روایت [sic] ابی سلیمان الخ**

The work—unprovided with rubrications—deals with the following topics:

Fol. 1a *Hiyal* in divorce and the general legality of *hiyal*.

Fol. 11b **الحيل في اجارة الدور**

Fol. 18a **الحيل في اجارة الارض**

Fol. 30a **الحيل في الصلح**

Fol. 43a **الحيل في الصلح في الجنينات**

Fol. 45b **الصلح في حق رهن الخ**

Fol. 54a **الوصى والوصيه**

End (as here extant):

**فهو من المسائل المتفرقة على ما يسميه الحاكم  
الخليل وهو نفيه كتاب الحيل قال اروى الوصي  
اذا جاء**

For other copies see *Āṣafīyah*, p. 1084; Berlin 4973 (2); Cairo III 42.  
(?) H. Kh. III 120.

**1697**

Foll. 1–32b;  $10\frac{5}{8} \times 7\frac{1}{8}$  in.; ll. 25; cursive Indian naskhī, followed by nastalīq; rubrications; part of another work in the margins; 18th century.

[DELHI (Persian) 219a]

**كتاب بيان الأمر بالمعروف  
والنهي عن المنكر**

**Kitāb Bayān al-amr bi-l-ma'rūf  
wa-l-nahy 'an al-munkar.**

A tractate expounding the necessity for enforcement of the positive commands of the law and the prevention of acts prohibited by it, together with an account of acts required and prohibited and of the functions of the muhtasib, by 'Ismāḥ Allāh b. A'zam b. 'Abd al-Rasūl of Sahāranpūr (d. ? 1039/1629–30; cf. *Tadhkira-i 'Ulāmā-i Hind*, p. 140).

Beginning:

**الحمد لله الذي يامنا بالعدل والاحسان وابتاء  
ذى القربي الخ**

The work comprises the following parts:

Fol. 1a **مقدمة في معنى المعروف والمنكر**

Fol. 1 (1) **في الآيات الدالة على وجوب الامر**

Fol. 1b **بالمعروف**

Fol. 3a **فصل (2) في الاحاديث الدالة الخ**

Fol. 5b **فصل (3) في الآثار الدالة الخ**

Fol. 6a **فصل (4) في اركان الامر بالمعروف**

Fol. 17a **فصل (5) في رد الطائفية الملاحدة الخ**

Fol. 19a **فصل (6) في امر الامراء والسلطانين بالمعروف الخ**

Fol. 27b **فصل (7) في الولاية والحكومة الخ**

**خاتمة في الاشارة الى نبذ من سير الخلفاء الخ**

Fol. 31a

End:

لو سلكت على طريقة عمر بين ناسك وفعلت ما فعله عمر لكنك خيرا منه رضي الله عنهم طرفة قاطبه  
ورزقنا حسن الخاتمة الخ

No other copies appear to be noted.  
Not in H. Kh.

### 1698

Foll. 334;  $8\frac{1}{4} \times 5\frac{7}{8}$  in.; ll. 15; cursive and ill-written (Indian) naskhi, with the first 10 folios in nasta'liq and other additions in various hands; rubrications; scattered marginal comments; most folios damaged and badly repaired; 18th century. [DELHI 673]

### كفاية الشعبي Kifayah al-Sha'bī.

A collection of decisions upon Ḥanafī furū', by Abū Ja'far Muḥammad b. 'Umar al-Sha'bī.

The work contains numerous quotations from ḥadīth and the latter part appears to be of a different character from the earlier, but there is no break in the text. Sections frequently begin with سُئلَ القاضي.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين... سُئل  
القاضي أبو جعفر محمد بن عمر الشعبي غفر الله  
له عن الوضوء الخ

The work is divided into a large number of *majālis* treating of separate points of law and also contains the following bābs:

Fol. 21b	الصلوة	Fol. 1a	الطهارة
Fol. 122a	الصوم	Fol. 104b	الرکوة
Fol. 178a	النكاح	Fol. 154b	الحج
Fol. 224a	الإيمان	Fol. 192a	البيوع
Fol. 261b	الاضحية	Fol. 254a	الارتداد
Fol. 278b	الاشربة	Fol. 271b	الاستحسان
Fol. 291b	الدعوى	Fol. 284b	الوقف
Fol. 296b			القسمة في الميراث
Fol. 301b			في مسل [sic] الصلوة

Fol. 305a	الصبي اذا ولد الخ
Fol. 308b	الصوم الخ
Fol. 317b	في يوم عاشوراء
Fol. 321b	خروج النساء الخ
Fol. 329b	صلوة الجمعة
Fol. 331b	الصوم في شهر رمضان

End:

وروى في الاخبار ان يعرض يوم القيمة صلوة العبد فان كان فيها نقصان امر بالملائكة فينطربون هل له تطوع اتها وتجبر الفريضة بالتطوع والله الكريم الخ

For another copy see Rāmpūr, p. 242, no. 485.

Not noted in H. Kh.

### 1699

Foll. 1-268, original first folio missing;  $11\frac{3}{8} \times 6\frac{7}{8}$  in.; ll. 21; cursive Indian naskhi; rubrications; 19th century. [DELHI 716a]

### Kifayah al-Sha'bī.

Another copy of the work by Abū Ja'far al-Sha'bī.

### 1700

Foll. 224;  $10\frac{3}{4} \times 6\frac{5}{8}$  in.; ll. 25; well-written naskhi, though it frequently lacks points; rubrications; some marginal comments; numerous words overlined; date 819/1416; copyist, Maḥmūd b. Shaikh Muhammād... Almālīgh of the village of Qaṣr Jadid, a suburb of Samarqand. [DELHI 653]

### فتاوي الكامل Fatāwī al-Kāmil.

Part of a work containing decisions on cases of Ḥanafī furū', by al-Kāmil (? Samarqandī).

Beginning:

كتاب النكاح شامل على عشرين فصلا الاول في  
الاعطاء التي يعهد بها النكاح، القدورى رحمة الله  
النکاح سعفدى بلقطن الخ

The following kitābs are comprised in the present manuscript:

Fol. 16	النکاح (20 fasls)
Fol. 73b	النفقات (5 fasls)
Fol. 97b	الطلاق (22 fasls)

A list of the contents of each kitāb is set out after it and a general list of the whole is prefixed to the text.

End:

وعلى هذا يُحمل أن أبا حسنة رحمة الله لم  
يكن مقدمي حسن ابْشَلَى بذلك ولذلك المسألة  
تفريعات تأسى في كتاب الإحسان إنشاء  
الله الخ

No other copies appear to be recorded.  
(?) H. Kh. iv 366. (This cites the bare name *Fatāwī al-Kāmil*.)

## 1701

Foll. 268; 10 x 6½ in.; ll. 19; tidily-written naskhī; rubrications; margins ruled; badly worm-eaten; date (?) 1119/1707) "50th year of 'Alamgīr"; copyist, 'Abd al-Rahmān b. Mir al-Bukhārī. [DELHI 650]

### مجمع البركات

Majma' al-Barakāt.

The latter half of a work dealing with decisions on Hanafī furū', by Abū 'l-Barakāt b. Shaikh Husām al-Dīn b. Shaikh Sultān, al-Muftī al-Dihlawī (fl. in the reign of Aurangzib; cf. references in Bankipore xix (ii), p. 68).

Beginning:

كتاب البيع وهو من الاضداد ويقع في الغالب  
على اخراج المبيع عن الملك قصداً الخ

The work comprises the usual kitābs—set out in a list of contents prefaced to the present volume—of the latter part of a work on furū', from *bai'* to *farā'iḍ*.

End:

[sic] الآخِر هو ان يكون الميت ابن حدهما  
فيكون المال كله لابيه و[لعمه كذا في فتاوى  
عالمه كيري نابل من محبط السرحسى'

For other copies see Rāmpūr, no. 515; Bankipore xix (ii), nos. 1800–1.

## 1702

Foll. 344 (first folio lacking); 8½ x 4¾ in.; ll. 15; nasta'līq; rubrications; many words and phrases overlined red; worm-eaten; date 1222/1807 ("year II of Muhammad Akbar"). [DELHI 651]

Majma' al-Barakāt.

The first half of the work by Abū 'l-Barakāt, containing most of the preface with the dedication to Aurangzib and the statement that the original title of the work was عجایب البرکات. The present volume contains the kitābs from *tahārah* to *waqf*.

## 1703

Foll. 339, end defective; 10 x 5 in.; the number of lines varies according to the style of the writing from 19 to 34; naskhī in a variety of hands; numerous marginal comments; much damaged by use; mainly 17th century. [DELHI 648]

### حسب المفتى

Hasb al-mufti.

A collection of Hanafī fatāwā, by Amīr Abū 'l-Ma'ālī b. (? السرور) Khwājah Maulānā 'l-Bukhārī, known as Qādī Abū 'l-Ma'ālī (d. after 969/1561–2; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 6). The work is dedicated to the Khāqān Abū 'l-Ghāzī 'Ubaid Allāh, the Shaibānid prince who reigned from 940/1533 to 946/1539, and was composed in various places, including Medina and Mecca. In his preface the author relates that while he was in the Masjid al-Harām at Mecca a voice from the sky (هاتف) bade him in Persian call his book by its present title. Certain parts of the work are in Persian.

Beginning:

الحمد لله الذي جعل العلم الى [sic] الدرجات  
العظيم وصبر الفقه حلاصه الخ

The ordinary kitābs of a treatise on furū' are comprised in the work.

End (last complete kitāb, fol. 332):

كتاب الوصايا وذكر في محatar الفتاوى ثم اعلم  
بان الوصيه والوصايه اسماء في المصدر الخ

For other copies see Rāmpūr, no. 147; Bankipore xix (ii), no. 1752; Āṣafiyah, p. 1048; Cairo III, p. 41.

Not noted in H. Kh.

## 1704

Foll. 350, various lacunae;  $12\frac{3}{4} \times 8\frac{1}{8}$  in.; cursive and tidy (though incorrect) Persian naskhi; rubrications frequently lacking, though space is left; worm-eaten; date 1046/1636. [DELHI 644]

**فتاوی ابریم شاہی**  
**Fatāwī-i Ibrahim Shāhī.**

(The title given by H. Kh. I 144, is *Ibrahim Shāhiyah*.)

The latter part of a collection of Hanafi legal opinions and judgments—the text frequently corrupt. The author is unnamed, but he is Ahmad b. Muhammad, called Nizām al-Gilānī, who dedicated the work to Ibrahim 'Adil-shāh, king of Bijāpūr (941/1535–965/1558). Many works (160 according to H. Kh.) are quoted, a number of them being Persian.

Beginning (of the present portion):

في الرمتى [sic] الغصب في الغت [sic] عبارت  
عن اخذ الشيء من الغير على سبيل العلب الخ

The following kitābs, amongst others, are comprised in the work:

Fol. 12b العارية

Fol. 27b الانوار

Fol. 58a الاقالة

Fol. 1b الغصب

Fol. 13b الحانية

Fol. 32a البيع

Fol. 77b		الشفعية
Fol. 87a		الموكيل بالبيع الخ
Fol. 93a الكفالة		عزل التوثيل
Fol. 110a البهبة		الحالة
Fol. 134b المزارعة		الإجارة
Fol. 147a الوقف		الصيد
Fol. 160b الجنابة		القصاص
Fol. 191b		الإمارة والسلطنة والقضاء
Fol. 214b		القاضي إلى القاضي
Fol. 223a		في حصر المذاهب
Fol. 229a الشهادة		الاحتساب
Fol. 284b القضاء		الدعوى
		[الفرائض]

End:

وفيه ايضا من رسالة القشيري الارواح محلقة ومن  
قال بقدمها فهو محظى حطاء عظماً

For other copies see Calcutta Madrasah, no. 40; Rāmpūr List, p. 221; Āṣafiyah, p. 1052.

H. Kh. I 144.

## 1705

Foll. 135;  $11 \times 7\frac{3}{8}$  in.; ll. 17; nasta'līq, partially vocalised; rubrications; date 1244/1828–9.  
[DELHI 681]

**ملتقى الابحر**  
**Multaqā al-abhur.**

A well-known compendious treatise on Hanafi furū', by Burhān al-Dīn Ibrahim b. Muḥammad al-Ḥalabī (d. 956/1549; cf. Brockelmann II 432; Bankipore xix (i), p. 172). A Turkish translation formed the basis of the old Ottoman Code, the *Mejelleh*. The main sources used by the author, namely Qudūrī, the *Mukhtār*, the *Kanz* and the *Wiqāyāh*, are mentioned by him in the preface.

Beginning:

الحمد لله الذي وفقنا للتتفق في الدين الذي هو  
حلب المتين

The kitābs contained in the work are those usual in such treatises and are set out in a list of contents prefaced to the text.

End:

ثُمَّ زُدْتُ مسالِلَ كَثِيرَةً مِنَ الْهَدَايَةِ وَمِنْ مَجْمَعِ الْحَرَرِينَ وَلَمْ يَزِدْ شَيْئًا مِنْ غَيْرِهِمَا حَتَّى يَسْبِلَ عَلَى مِنْ أَثَبَتْ عَلَيْهِ صَحَّةَ شَيْءٍ مَا لَيْسَ فِي الْكِتَابِ الْأَرْبَعَةُ وَاللَّهُ حَسْبِيُّ وَعَمَّ الْوَكِيلُ الْخَ

For other copies see Brit. Mus. 217–9, Suppl. 297–8; Manchester 176–8; Ḥṣafīyah, p. 1106; Rāmpūr 569; Būhār 11 157; Berlin 4613–4. Printed Constantinople 1264, 1299, etc. French translation by H. Sauvaire, Marseille 1882.

Not noted by H. Kh.

## 1706

Foll. 399 (in two parts, 1–109, 115–399); 15 × 9½ in.; ll. 33; closely-written naskhī; rubrications; margins ruled; scattered marginal comments; illuminated 'unwān'; some damage from damp and insects; 18th century.

[DELHI 618]

الفتاوى العالِمَكِيرِية

al-Fatāwī al-Ālamgīriyāh.

(Better known under the Persian form فتاوى عالِمَكِيرِي Fatāwī-i 'Ālamgīrī, and also known as al-Fatāwī al-Hindīyah.)

The first two parts (of four) of the well-known collection of Hanafi legal decisions compiled at the instance of the Mughal Sultān Aurangzib ('Ālamgīr)—reigned 1069/1658–1118/1707—by a commission of Indian legists under the presidency of Shaikh Nizām Burhānpūrī who was in the Sultān's service for forty years (cf. *Tadhkira-i 'Ulamā-i Hind*, p. 242; Brockelmann II 417).

Beginning:

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله واصحابه اجمعين كتاب الطهارة الخ

End (of present manuscript):

كَذَا فِي فَصُولِ الْعَمَادِيَّةِ وَجْلَ حَفْرِ بَيْرَا فِي مَسْجِدِهِ  
إِنْ فِيهِ يَقْعُدُ وَالْآخَرُ لَا حَدَّ لَهُ ذَلِكُ وَسَجَلَ كَذَا فِي  
الْحَمَادِيَّةِ

For other copies see Loth 275 (first part only); Brit. Mus. Suppl. 299–300; As. Soc. Bengal (Ashraf Ali), p. 16; Bankipore xix (ii), nos. 1789–99; Rāmpūr 382–91; Ḥṣafīyah, pp. 1054–5; Berlin 4841–2. Printed Calcutta 1243/1827, 1292/1875, etc.; Būlāq 1282/1865.

## 1707

2 vols.; foll. 894 (last folio missing) and 949 respectively; 13 × 8½ in. and 12½ × 8½ in. respectively; ll. 17; bold handsome nasta'līq; rubrications; date (last folio of Delhi 619) 1228/1813; copyist, Muḥammad Taqī. Written for Nauwāb Asad al-Daulah Najābat 'Alī Khān Bahādur.

[DELHI 620 and 619]

al-Fatāwī al-Ālamgīriyāh.

The second and fourth parts of the same work. The second part (Delhi 620) contains the kitābs from *nikāh* to *waqf* and the fourth the kitābs from *buyū'* to *da'wāq*.

## 1708

Foll. 375; 11 × 7½ in.; ll. 29; small naskhī; rubrications; margins ruled; some folios worm-eaten; 18th century.

[DELHI 621]

al-Fatāwī al-Ālamgīriyāh.

A copy of the fourth part of the same work, containing the kitābs from *shuf'aḥ* to *farā'id*.

## 1709

Foll. 496; 12½ × 8½ in.; ll. 21; nasta'līq; rubrications; 19th century.

[DELHI 622]

al-Fatāwī al-Ālamgīriyāh.

Another copy, not quite completed, of the fourth part of the same work, containing the kitābs from *buyū'* to *da'wāq*.

## 1710

Foll. 399;  $11\frac{3}{4} \times 7$  in.; ll. 23; nîm-shikastah; rubrications; date 1243/1827-8. [DELHI 623]

**al-Fatâwî al-Ālamgîriyah.**

Another copy of the second part of the same work, containing the kitâbs from *nikâh* to *wâqf*, the separate items being set out in a table of contents prefaced to the volume.

## 1711

Foll. 111 (foll. 55-60 should follow 69), defective at end;  $9\frac{7}{8} \times 6\frac{3}{8}$  in.; ll. 17; naskhî; rubrications; 19th century. [DELHI 624]

**al-Fatâwî al-Ālamgîriyah.**

Another copy of the first part of the same work, containing the kitâbs *tâhârah* and *salâh*.

## 1712

Foll. 261 (201 to the end from a different MS);  $10\frac{3}{8} \times 7\frac{1}{2}$  in.; ll. 24; cursive and inelegant naskhî, the added folios in a better hand; rubrications; frequent marginal comments; damp-stained; 18th century. [DELHI 683]

**مختار الفتاوى****Mukhtâr al-fatâwî.**

A compilation of Hanafî furû' intended for use as a basis for legal decisions and derived from a number of well-known works mentioned in the preface by the author, Muhammâd b. Aḥmad al-Tâhirî al-Sâkinî.

A note on the fly-leaf declares this to be the first volume of the work, but its contents, which are set out and described in 5 folios prefaced to the text, are those usual in a complete treatise on furû'.

Beginning:

الحمد لله الذي غرقت في بحار عظمته اوهام  
العلماء وتحيرت في مهامته سرمدية افهام العقلاة  
الخ

End:

فان لم يكن له مال غير العبددين ولم يجر الورثة  
جازت محاباتهما بقدر الثالث بينما ثلثا بصربي

No other copies appear to be noted.  
Not noted in H. Kh.

## 1713

Foll. 141 (defective at the beginning, the extant Arabic numeration being from 146 to 286);  $12 \times 6\frac{5}{8}$  in.; ll. 21; nasta'lîq and naskhî in a variety of hands; rubrications; 18th century. [DELHI 638]

The latter part of a work on furû' dealing with decisions on various legal points. Title and author's name are both lacking, but to the colophon an extraneous hand has added the title فتاوى فصول عمادى, which would appear to be spurious.

Beginning (of the first complete kitâb, fol. 1a):

كتاب القسمة اربع فصول الاول فيما يقسم وما لا  
يقسم لا يقسم حمام وحيط ودكان صغير لانه لو  
قسم لا يبني [sic] لكل فايدة الخ

In addition the work comprises the ordinary kitâbs of a treatise on furû', from *shut'âh* to *farâ' id*.

End:

ثم اضرب خمسه ثمانيين اربعة التي صربت  
الانشى [sic] عشر فيها يصير خمسة ثلاثين هذا هو الذى  
دعطيه محمد رحمة [sic] الله سبحانه رب الغرة  
عما... يصفون والسلام الخ

? H. Kh.

## 1714

Foll. 181—lacuna between foll. 1 and 3, end defective;  $6\frac{3}{4} \times 5\frac{3}{4}$  in.; small cursive naskhî in more than one style; no rubrics supplied; badly worm-eaten; 17th century. [DELHI 521]

A hâshiyyâh on the *Bidâyah min al-Kifâyah* (by Nûral-Dîn Ahmad al-Bukhârî, for whom see Brockelmann 1 375) by an author whose name does not appear.

Beginning:

قوله الحمد لله اثر تعظيم الشارع الحكيم فى ابتداء  
أحكامه لانه شارع فى بيان احكامه الخ

The passages of the original text are introduced by **قوله**, but no chapter-headings appear.

End (i.e. the last complete paragraph):

اما قياس انقطاع الدمر اذا جاوز المعرفة على  
انقطاع النصب الخ

Not noted in H. Kh.

End:

وان لم يكن كذلك جاز للابن ان يصرفه حيث  
احب كذا في السراج الوهاج والله تعالى اعلم بالخ

For other copies see Bankipore xix (ii), nos. 1766 to 1773 (the complete work); Cairo III, p. 39. Printed Būlāq 1269/1853, Cairo 1304/1887.

Not noted in H. Kh.

## 1716

Foll. 714, fol. 424 damaged;  $11\frac{3}{8} \times 7\frac{1}{8}$  in.; ll. 19; clear nasta'liq; rubrications; most folios with marginal comments; date 1254/1838. [DELHI 611]

**Hawāsh<sup>in</sup> ‘alā al-Durr al-mukhtār.**

The first quarter, containing the kitābs from *tahārah* to *hajj*, of the glosses by Ahmad b. Muhammad al-Tahtāwi upon the *Durr al-Mukhtār*.

Beginning:

الحمد لله المنعم على البار والفاخر يوثقى الحكمة

من يشاء الخ

فكان ينبغي للشرح ان ينص على الكراهة وترك  
التقييد بالتوثق انتهى حلبي والله تعالى اعلم

The copy is one prepared for printing.

## 1717

Foll. 72-243a;  $8\frac{1}{4} \times 4\frac{3}{4}$  in.; ll. 19; small neat naskhi; rubrications; slightly worm-eaten; 19th century. [DELHI 709f]

**الفوائد الغريبية**

**al-Fawā'id al-gharibiyah.**

A treatise on the essential points of Hanafi ritual law which are required to be known by every pious Muslim, by 'Abd al-Rasūl b. 'Abd al-Rahīm, pupil of 'Abd al-Wāhid b. 'Abd al-Ghafūr b. 'Abd al-Rāhmān.

Beginning:

الحمد لله الذى يفقه فى الدين من يشاء من

العباد الخ

Beginning (the first complete paragraph now extant):

فكانا كبسط ومركب ائما لم يكن البيع مركبا  
حقيقة لأن الإزالة امر اعتباري لا يتحقق منها  
تركيب الخ

The following kitābs are comprised in this copy:

Fol. 190b الكفالة

Fol. 1 البيع

Fol. 349a الوكالة

Fol. 299b الشهادات

Fol. 460b الصلح

Fol. 382b الدعوى

Fol. 504b العارية

Fol. 476a المضاربة

Fol. 514b البهيمة

The following kitābs, etc. are comprised in the work:

Fol. 72b	الطهارة
Fol. 124b	الصلوة
Fol. 186a	المؤكدة
Fol. 218a	فصل في تفسير الصوم الخ
End:	
	زاد الله تعزه لهذا البقاع الشريفة شرفاً وتكريماً ولأهلها محفرة ورحمة وتعظيمها

No other copies appear to be noted.  
Not noted in H. Kh.

### 1718

Foll. 2–62;  $9\frac{3}{8} \times 6\frac{1}{2}$  in.; ll. 15; nasta'liq; rubrications; a number of passages overlined red; date (?) 1236/1821. [DELHI 712a]

### جامع التعزيزات من كتب الثقات

Jāmi‘ al-ta‘zirāt min kutub al-thiqāt.

A treatise, completed in 1220/1805, on legal punishments and penalties (قداص, حد and تعزير), by Sirāj al-Dīn ‘Alī Khān [?Akbarābādī; d. 1169/1756; cf. *Tadhkira-i ‘Ulamā-i Hind*, p. 71].

Beginning:

الحمد لمن قدر وقضى وفوض فامضى لا يحيطه  
حد ولا ينفاص به احد الخ

The following table is prefixed to the work:

Fol. 3b	مقدمة في تعريف التعزير الخ
فصل (1) في الموجبات التي يتعلّق بالنسبة إلى ما	
يحرّم	
Fol. 7b	فصل (2) فيما يسقط الحد الخ
Fol. 17a	فصل (3) في الشبهة القوية الخ
Fol. 28a	فصل (4) في السعي بالفساد الخ
Fol. 33a	فصل (5) في الشهادة بالزور الخ
Fol. 39b	فصل (6) في التهمة بافعال ذميمة
Fol. 42b	فصل (7) في انواع التعزير
Fol. 51a	خاتمة في السياسة
Fol. 59b	

End:  
قتل السارق سياسه سعيمه في الارض بالفساد وذكره  
ملا خسرو في شرحه معللاته بما ذكرناه وعزاء الى  
المنيه'

For another copy see Rāmpūr, p. 181, no. 118.

The colophon (حاتمه الطبع) indicates that the work was prepared for printing in 1236/1821 at the press of 'Abd al-Rashid Khān.

### 1719

Foll. 38;  $9\frac{1}{8} \times 6\frac{3}{8}$  in.; ll. 14; straggling (Indian) naskhi; rubrications; scattered marginal comments; 18th century. [DELHI 616]

### العنود إلى دار السرور

al-‘Uthūr ilā [sic] dār al-surūr.

A treatise on the duties of the living towards the dead, i.e. on burial rites, etc., with a muqaddamaḥ on visitation of the sick, etc., by ‘Atā Allāh al-Šiddīqī al-Samarqandī, a mudarris at Shāh Jahānābād.

Beginning:

محمدك يا من تفرد بالدّوام والبقاء وشكرك يا من  
توحد بالتنزه عن شوب الزوال والفناء الخ

The following parts are comprised in the work:

Fol. 2a مقدمة

and a number of faṣls, viz.:

Fol. 6a	في الاختصار الخ
Fol. 7b	في الموت
Fol. 8b	في الغسل
Fol. 11b	في التكفين
Fol. 14b	في كيفية الجنائز
Fol. 24a	في القبر الخ
Fol. 28a	في المندوبات الخ
Fol. 29a	في التعزير
Fol. 30a	في زيارة القبور
Fol. 32a	في ادائى الفدية

Fol. 33 <sup>b</sup>	في الجحظورات [sic]	End:
Fol. 35 <sup>b</sup>	ولو كتبوا [sic] شيئاً على القبر الخ	والدرهم سبعون شعير [sic] كما مر ذكره فيكتنى
Fol. 36 <sup>b</sup>	وفي شرح الشيخ	الاستار اربعمائة وخمسين شعيراً وهي بحساب دراهمنا
Fol. 37 <sup>b</sup>	فصل في الروية في المنام	سبعين دراهماً

End:  
والاقد وقع في الحديث الصحيح ان الروايا جزء  
من ستة واربعين جزء من النبوة'

No copies appear to be recorded elsewhere.

Not noted in H. Kh. or I'jāz Ḥusain.

## 1720

Foll. 1-22; 9 x 5 $\frac{3}{8}$  in.; ll. 17; nastā'liq, partially vocalised; rubrications; badly injured by insects and damp; 17th century. [DELHI 714<sup>a</sup>]

### al-'Uthūr 'alā dār al-surūr.

Another copy, slightly longer than the preceding, of the work by 'Aṭā Allāh al-Siddīqī al-Samarqandī.

## 1721

Foll. 75-91, end defective; 9 $\frac{3}{8}$  x 6 $\frac{3}{8}$  in.; ll. 19; cursive naskhī; worm-eaten; 19th century. [DELHI 717<sup>b</sup>]

### توجيه الأفكار شرح المنار [?]

[?] Taujīh al-afkār sharḥ al-Manār.

Part of a work on furū', dealing with the ritual of worship. Neither title nor author's name appears in the text, but a note on the fly-leaf supplies the above title and says the work is by Yūsuf b. Jamāl al-'Alawī.

Numerous quotations from well-known treatises on Ḥanafī furū' appear in the text.

Beginning:

فصل فيما يوجب السهو وفيما لا يوجب يجب  
سجدة السهو لستة اشياء الخ

End:

والدرهم سبعون شعير [sic] كما مر ذكره فيكتنى  
الاستار اربعمائة وخمسين شعيراً وهي بحساب دراهمنا  
سبعين دراهماً

No other copies appear to be recorded.  
Not noted in H. Kh.

## 1722

Foll. 16-236, both ends defective; 9 $\frac{3}{8}$  x 7 $\frac{3}{8}$  in.; pages for the most part in two columns with entries at a variety of angles; cursive and mainly unpointed naskhī; rubrications; worm-eaten; 17th century. [DELHI 723<sup>b</sup>]

An anonymous collection of fatāwī (many marked as of Bukhāran origin), legal notes and extracts from Ḥanafī works on furū', etc.

Beginning (as here extant):

كان رسول الله صلى الله عليه وسلم اشرف المشر  
واوسعهم حلا فعد حل لرسول الله الخ

The kitābs in the collection follow those usual in works on furū' and are set out in a table of contents on fol. 239<sup>b</sup>.

End (last extant kitāb):

كتاب الجهاد ورث عن هجم الكفار... وذكره  
للمسلم القوي ان يعرف الكافر الخ

## 1723

Foll. 5-305 (in two parts, 5-150 and 151-305); 13 x 7 in.; ll. 20; somewhat ornamental naskhī; rubrications; slightly worm-eaten; 19th century. [DELHI 724]

### مجموعة الأصول Majmū'ah al-Uṣūl.

The third and fourth parts of a treatise on Ḥanafī furū'. Each kitāb begins with a definition of the terms employed in the title or of the principle (*asl*) involved. The author's name is lacking.

Beginning:

كتاب البيوع الاصل ان البيع النزاع الذى يكون  
حراما وللانقطاع ايضا الخ

The kitābs (each subdivided into bābs and faṣls) are as follows (those of the third part being set out in foll. 1–4 and those of the fourth part in foll. 148–50):

Fol. 46 <sup>a</sup>	الصرف	Fol. 5 <sup>b</sup>	البيوع
Fol. 62 <sup>a</sup>	القضاء	Fol. 49 <sup>a</sup>	الكفالة
Fol. 98 <sup>a</sup>	الدعوى	Fol. 84 <sup>b</sup>	الوكلالة
Fol. 121 <sup>a</sup>	الصلح	Fol. 113 <sup>a</sup>	الاقرار
Fol. 135 <sup>a</sup>	الوديعة	Fol. 128 <sup>a</sup>	المضاربة
Fol. 152 <sup>b</sup>	الاجارة	Fol. 138 <sup>a</sup>	العارية
Fol. 165 <sup>a</sup>	الحجر	Fol. 162 <sup>a</sup>	الاكره
Fol. 173 <sup>b</sup>	الغصب	Fol. 167 <sup>b</sup>	الماذون
Fol. 193 <sup>b</sup>	القسمة	Fol. 181 <sup>b</sup>	الشعة
Fol. 204 <sup>b</sup>	الذبائح	Fol. 202 <sup>b</sup>	المساقاة
Fol. 211 <sup>a</sup>	الكراء	Fol. 207 <sup>a</sup>	الاضحية
Fol. 222 <sup>a</sup>	الاشرة	Fol. 218 <sup>a</sup>	احياء الموات
Fol. 227 <sup>a</sup>	الرهن	Fol. 223 <sup>a</sup>	الصيد
Fol. 254 <sup>a</sup>	الديات	Fol. 244 <sup>a</sup>	الجنایات
Fol. 297 <sup>b</sup>	الخنى	Fol. 279 <sup>a</sup>	الوصايا

End:

لأن الامتناع عن اخذ الحق بعد الدعوى عند  
القاضى يكون تاركا للدعوى وعلى هذا تخرج المسائل

For another copy, of parts only, see  
Būhār II 169.

Not in H. Kh.

## 1724

Foll. 55; 9<sup>3</sup>/<sub>8</sub> × 6<sup>1</sup>/<sub>2</sub> in.; ll. 27; naskhī; rubrications;  
passages of the original text in red; slightly  
worm-eaten; 18th century (there is a note of a  
sale in 1162/1749). [DELHI 718]

## مشكاة المصابح لشرح العدة والسلام

Mishkāh al-misbāḥ li-sharḥ  
al-‘uddah wa-l-silāḥ.

A commentary by ‘Abd Allāh b. ‘Umar  
al-Hijrānī (later of Aden) upon a treatise

dealing with questions arising out of the  
laws of marriage and divorce.

Beginning:

الحمد لله الذى خلق الانسان من طين وجعل  
نسله من سلالة الخ

The contents of the original work are:

- |                      |                               |
|----------------------|-------------------------------|
| Fol. 2 <sup>b</sup>  | فصل (١) في من يستحب له النكاح |
| Fol. 8 <sup>a</sup>  | فصل (٢) في اركان النكاح       |
| Fol. 27 <sup>b</sup> | فصل (٣) في احكام الطلاق       |
| Fol. 47 <sup>b</sup> | فصل (٤) في شروط المتولى       |

End:

ولا ينزعز القاضى ومتولى العقود ونحوهما بموت  
الامام كما لا ينزعز بانعزاله والحمد لله الخ

No other copies appear to be recorded.  
Not noted in H. Kh.

## 1725

Foll. 165 (one or more folios lacking at beginning);  
9<sup>3</sup>/<sub>8</sub> × 5<sup>5</sup>/<sub>8</sub> in.; ll. 21; cursive, closely-written Indian  
naskhī, the points frequently omitted; rubrications;  
worm-eaten; 18th century. [DELHI 557]

A work on furū', from which title and  
author's name are lacking. Each bāb begins  
with a brief explanation of the essential  
principle involved and continues with a  
practical illustration quoted from "Muham-  
mad".

Beginning (of first complete chapter  
extant):

باب التيمم اصل الباب ان القدرة على المآ الفاضل  
عن الحاجة الاصلية تمنع الطهارة بالتيمم ابتدأ وبقا  
لأن... قال محمد رحمة الله جنب اغتسل وبقي  
على جسمه الخ

The work comprises the following kitābs  
(each with several bābs):

Fol. 11 <sup>a</sup>	الايمان	Fol. 6 <sup>a</sup>	الزكوة
Fol. 19 <sup>b</sup>	الطلاق	Fol. 16 <sup>b</sup>	النكاح
Fol. 48 <sup>a</sup>	البيوع	Fol. 37 <sup>a</sup>	العتاق

Fol. 92a	الوكالة	Fol. 90b	الببة
Fol. 100a	الدعوى	Fol. 97b	الشهادات
Fol. 106b	الغضب	Fol. 102a	الاقوار
Fol. 117b	الوصايا	Fol. 111b	الجنيات
Fol. 150a	الماذون	Fol. 145b	الكفالات
Fol. 163b	المكاتب	Fol. 152b	الصيد

End:

ولو زاد الذبح قوه لوما ولم يعسه عن سمه لم يكن به ناس لان الا... ار غير ممكن'

No other copies appear to be recorded.  
H. Kh.?

## 1726

Foll. 117 (81–117 and a number in the text blank)—uncompleted; 9×6½ in.; ll. 15; nastā'liq degenerating at times into shikastah; parts worm-eaten; 19th century. [DELHI 503]

A work by an author unnamed in the text—the title-page says Mu'in al-Dīn Khān—containing legal axioms and fatāwī quoted from a number of works on Hanafī fiqh, amongst which are the following: *Hidāyah*, *Nihāyah*, *Hubb al-Muftin*, *Tatār-khāni*, *Kāfi*, *Fuṣūl al-Ustrūshāni*, *Jāmi'* al-rumūz, *Muḍmarāt*, *Fuṣūl al-'Imādī*, *Fatāwī al-Hammādiyah*, *Fatāwī al-Kubrā*, *Tuhfah al-fiqh*, *Muhit*, *Dastūr al-qudāh*, *Bahr al-rā'iq* and *Fatāwī Jawāhir*.

Beginning:

كتاب النكاح، النكاح مما يحکم به يتتصادق الزوجين [sic]، هداية في هذا الباب الخ

The following kitābs are marked:

Fol. 14a	العناق	Fol. 13a	الطلاق
Fol. 15b	السرقة	Fol. 14b	الحدود
Fol. 20a	البيوع	Fol. 19a	الوقف
Fol. 28a	الوكالة	Fol. 27b	الحوالة
Fol. 37b	الشهادة	Fol. 30b	القضايا
Fol. 62b	المضاربة	Fol. 47a	الدعوى
Fol. 70b	المزارعة	Fol. 65b	الببة

Fol. 75a	الإكراه	Fol. 71a	المسافة
Fol. 78a	العارية	Fol. 76a	القسمة
Fol. 79a	الإجارة	Fol. 79a	الإجارة

والفتوى فيما يتعلق بالقضاء على قول ابن يوسف [sic]  
لزيادة تجربته، خزانة الروايات في فصل كيفية  
الافتاء'

No other copies appear to be recorded.

## 1727

Folls. 573 (in two volumes—(i) 1–287, (ii) 288–573); 12½×5½ in.; nastā'liq; rubrications; some marginal comments; worm-eaten; 18th century. [DELHI 509]

التحفة الرضائية  
al-Tuhfah al-Ridā'iyyah.

A compilation on furū', compiled by al-Shaikh Muḥammad Ridā' ibn Muḥammad Ṣāliḥ al-Anṣārī. On each point raised opinions in support are quoted from a number of recognised sources, mainly of late origin, amongst them the *Sharḥ al-Wiḍāyah*, *Jawāhir al-Akhlaṭī*, *Bahr ar-rā'iq* and others. A considerable number of passages are given in Persian.

Beginning:

الحمد لله الذي بين الحلال والحرام واوضح  
شعائر الشرع والاحكام ببيان افضل المسلمين الخ

The principal kitābs contained in the work, each with several bābs, are as follows:

Vol. i	
Fol. 39b	الصلة
Fol. 139a	الصوم
Fol. 157a	النکاح
Fol. 234a	الإيمان

  

Vol. ii	
Fol. 36b	الشهادة
Fol. 132b	الإجارة

- Fol. 160b **الذبائح**  
 Fol. 221a **احياء اموات**  
 Fol. 263b **[باب] الوصمة**

No other copy appears to be noted.  
 Not noted in H. Kh.

- Fol. 155b **القسمة**  
 Fol. 167b **الكراهية**  
 Fol. 225b **الاشرة**

etc.; some in Persian. They are arranged systematically under headings following those of works on *furu'*.

Beginning (as here extant):  
 لا يعتمد على الخط ولا يعمل به فلا يعمل بمكتوب  
 الوقف الذي عليه خطوط القضاة الماضين الخ

## 1728

Foll. 94-137;  $11\frac{3}{8} \times 6\frac{7}{8}$  in.; ll. 21; *nasta'liq*; rubrications; 19th century. [DELHI 539b]

Part of a work on *furu'*. Numerous authorities are quoted in different sections, e.g. *Khizānah al-fiqh*, *al-Fusūl*, *al-Tamhīd* by al-Imām al-'Amīl al-Timurtāshī, *al-Hidāyah*, *Mukhtaṣar al-Wiqāyah*, etc.

Beginning:

**كتاب الحدود وذكر في النوازل الحد هو المぬع  
 لغه ومنه سمي البواب حد اذا منعه [sic] الناس عن  
 الدخول في البيت الخ**

The following further chapters are marked:

- |           |                   |
|-----------|-------------------|
| Fol. 104b | ك' السرقة         |
| Fol. 105b | أحكام قطاع الطريق |
| Fol. 115b | ك' الديات         |
| Fol. 116b | ك' الجنایات       |
| Fol. 124a | ك' الakkah        |
| Fol. 126b | ك' الحجر والاذن   |
| Fol. 137a | ك' الوصايا        |
| Fol. 137a | ك' الخنزى         |
| Fol. 137a | ك' الاخوس         |

End (last section here extant):

ذكر في مختصر الوقاية كتابه الاخرس وايحاده  
 بما يعرف به سماحة وطلاقه وبيعه وسراء وقوه  
 كاليان الخ

## 1729

Foll. 133-194, defective at beginning and end;  $11\frac{1}{2} \times 7\frac{3}{8}$  in.; lines vary in number, being written at various angles across the pages; cursive *naskhi*; 19th century. [DELHI 540b]

A number of *fatwās*, extracts from legal treatises, notes on procedure, legal fictions,

- The following headings are given:
- |           |                           |
|-----------|---------------------------|
| Fol. 136b | في القضاء ببيان المجتهدات |
| Fol. 137b | في الميراث                |
| Fol. 139b | أوصاف في الدعوى           |
| Fol. 142a | في دعوى النكاح            |
| Fol. 143a | كتاب الشهادة على الدعاوى  |
| Fol. 148a | في الوكالة                |
| Fol. 149b | كتاب الأقرار              |
| Fol. 152b | كتاب الصلح                |
| Fol. 154b | كتاب المضاربة             |
| Fol. 156b | كتاب البهبة               |
| Fol. 159b | في الدين والابراء         |
| Fol. 160a | كتاب المدائع              |
| Fol. 161a | كتاب الاجارة              |
| Fol. 166a | كتاب الحظر والاباحة       |
| Fol. 166b | كتاب الامانات             |
| Fol. 170a | كتاب الحجر والمادون       |
| Fol. 170b | كتاب الشفعة               |
| Fol. 173b | كتاب القسمة               |
| Fol. 176a | كتاب الakkah              |
| Fol. 176b | كتاب الغصب                |
| Fol. 179b | كتاب الصيد والذبائح       |
| Fol. 182b | كتاب الحجر                |
| Fol. 183b | كتاب الرهن                |
| Fol. 185b | كتاب الجنایة [sic]        |
| Fol. 187a | كتاب الاضحية              |
| Fol. 188b | كتاب الوصايا              |
| Fol. 190b | كتاب الاشرة               |
| Fol. 192a | الفن الخامس فن الحيل      |
- which is an extract from the *Kitāb al-Ashbāh wa'l-naqādīr*.

End:

الحيلة في ان القاضي يعزل وصي الميت ان  
يدعى دينا على الميت فيخرجه القاضي وان لم  
يبر امنه'

1730

Foll. 1-19; 9 x 5½ in.; ll. 22; Indian naskhī;  
rubrications, some marginal comments; 19th  
century. [DELHI 547]

### أحكام الأرضي Ahkām al-arādī.

(The title has been introduced into the author's preface in a different hand from the rest.)

A treatise on the principles of the shar' regarding the ownership and taxation of land, with special reference to India, by Muhammad A'lā ibn Qādī Muhammad Hāmid ibn Muhammad Shābir al-Fārūqī al-Tahānawī. Some parts, e.g. fol. 17a, are explained in Persian.

Beginning:

الحمد لله المتملك العلام مقبض العلوم على  
الانعام والصلوة على رسوله الخ

The work comprises the following chapters:

- Fol. 2a      في بيان معنى دار الإسلام ودار الحرب
- Fol. 5b      بيان أحكام اراضي دار الإسلام
- Fol. 8b      في بيان انواع الاراضي واحكامها

End:

وبالجملة فلا ينبغي للمفتى ولا محل له ان يفتى  
بمشل هذه الروايات، هذا ما تيسر لي في هذا  
المقام الخ

No other copies appear to be noted.  
Not noted in H. Kh.

1731

4102. Foll. 167, end defective; 11 ¾ x 8 ¼ in.; ll. 15;  
large calligraphic naskhī, vocalised; rubrications;  
13th century. [Purchased 3 April 1925]

### طهارة القلوب والخضوع لعلام الغيب

Tahārah al-qulūb wa'l-khuḍū'  
li-'Allām al-ghuyūb.

The earlier part of a popular work on practical religion, with theological, devotional and edifying contents, by 'Abd al-'Azīz b. Ahmad b. Sa'id al-Dīrīnī al-Dāhrī (d. 694/1295—other dates given are 689 and 690; cf. Brit. Mus. Suppl., p. 152; Brockelmann I 451 f.).

Beginning:

الحمد لله الذي تفرد قبل وجود اللغات بالأسماء  
الحسني الخ

The whole work contains thirty fasls (cf. H. Kh. iv 172), of which the present manuscript has the first eighteen only. A list of the full contents, for which see Brit. Mus. Suppl. 235 and Berlin 8789, is prefixed to the text.

End (here):

فقمت أفرش خدي<sup>sic</sup> [sic] في التراب له ذلة وأسحاب  
أجفاني على الإندر...

For other copies see Brit. Mus. Suppl. 235; Paris 1313; Berlin 8789-90; Gotha 648-9. Printed Cairo 1304/1886-7 (on margins of the *Nuzhah al-Majālis* by 'Abd al-Rahmān b. 'Abd al-Salām).

H. Kh. iv 172.

1732

Foll. 313; 9 ½ x 5 ½ in.; ll. 16; naskhī; careful  
corrections in margins; few rubrications; worm-eaten;  
17th century. [DELHI 510]

Part of a legal work of which the author's name does not appear—the first folio bears the legend برحمة الله تعالى—containing discussions on questions relating to worship. The author supports his statements by quotations from a number of sources amongst which *al-Hidāyah*, *al-Kāfi*, *Fa-*

*tāwī-i Qādī Khān*, *Hashiyah Sharh al-Wiqāyah*, *Sirāj al-wāhhāj* and others appear.

Beginning (as here extant):

فقه في نوافذه منها النجس الخارج من أحد  
السبيلين فإن كان الخارج متعد كالبول الخ

The following headings are set down (in the margins):

Fol. 153<sup>a</sup>

فقه في المواقف

Fol. 203<sup>b</sup>

فقه في الاوقات المكرورة

Fol. 237<sup>b</sup>

فقه في الاذان

End:

ذكره في حاشية شيخ وفي فتاوى الحجة نحوه  
وقال وهكذا جاء الآخر عن على كرم الله وجهه على  
الدومار والله يدعوا [sic] إلى دار السلام وهو ولی  
الاتمام، فقه في شروط الصلوة،

No other copies appear to be noted.

Not noted in H. Kh.

### 1733

Foll. 13; 8½ × 5½ in.; ll. 15; bold clear naskhī; first words of sentences overlined; date 1141/1728–9. [DELHI 511]

تزيين العبارة لتحسين الاشارة

Tazyīn al-‘ibārah li-tahsīn  
al-‘ishārah.

A short treatise by ‘Alī ibn Sultān Muḥammad al-Qārī al-Harawī (d. 1014/1605; cf. *Khulāṣah al-athar* III 185; Brockelmann II 396, no. 47) claiming the authority of ḥadīth for the practice of raising the forefinger during the recitation of the *تَشْهِيد*. No divisions are marked in the manuscript.

Beginning:

الحمد لله الذي هدانا للتوحيد وأشار لنا لمعنى  
التغريد والصلوة الخ

End:

وحسّرنا مع العلماء العاملين تحت لواء سيد  
المسلمين والحمد لله الخ

For other copies see Manchester 1841; Aṣafiyah, p. 1078; Cairo VII 130. Printed in the margins of Kaidāwī's *رسالة رفع سبابة* (?: Lahore, n.d.).

Not noted in H. Kh.

### 1734

Foll. 74; 9½ × 5 in.; ll. 17; Indian naskhī; some marginal comments; worm-eaten; 18th century. [DELHI 548]

روضۃ الانظار

Raudah al-anzār.

A treatise on a question of ritual ablution, by Zain al-‘Abidin Ghulām Muḥammad al-‘Abbāsī (الديوري الادي البهاري مولدا والجونفوري) (Morshed), who also wrote a work entitled *Miyār al-afkār fī kashf al-asrār*, dealing with *wuḍū’*.

Beginning:

نشكرك يا من الآوه في كل تحسين دانية ونعماؤه  
في كل حين حانية الخ

No chapter-headings are provided.

End:

الوضؤ الذي هو نور من الانور [sic] والحق انبأ  
جنة الناظار فيها رياح الانتمار من تابع الافكار ومؤثر  
الازهار ومظہر الانوار الخ

No other copies appear to be noted.  
Not noted in H. Kh.

### 1735

Foll. 15–28; 11½ × 6½ in.; ll. 19; cursive and inelegant nastā’liq; date 1261/1845. [DELHI (Persian) 210b]

درهم الصرة في وضع اليدين  
تحت السرة

Dirham al-surrah fī wad’ al-yadain  
taht al-surrah.

An essay on the thesis that the proper position of the hands during worship is

below the navel. The author's name does not appear.

Beginning:

الحمد لله رب العالمين... اما بعد فقد سمعت اخا في الله تعالى صالحًا في الاعمال من اهل المذهب الخ

End:

نالوضع ليس دليلا ثابتا الا حديث ضعيف يعرض  
باثار آخر غير صحيح والله سبحانه وتعالى اعلم  
الخ

No other copies appear to be recorded.  
Not in H. Kh.

### 1736

Foll. 1-10; 9 $\frac{3}{8}$  x 6 $\frac{1}{4}$  in.; ll. 17; cursive (Indian) naskhi; significant words overlined red; slightly worm-eaten; date (fol. 48 in no. 1737) 1237/1822.  
[DELHI 553a]

### هادى العمى Hādī 'l-'umy.

A Hanafī tract on the compulsory character of the Friday celebration in the mosque, by 'Abd Allāh al-Hāshimī al-Husainī of Sa'ifūr.

Beginning:

اللهم لا احصي ثناء عليك وانت كما انتيت على  
نفسك الخ

End:

فان شئت الاطلاع فليرجع الى رسالتينا القديمتين  
المعمولتين في تحقيق الجمعة والحمد لله على  
الاحتفاظ والصلوة على حبيبه الكرام،

No other copies appear to be noted.  
Not noted in H. Kh.

### 1737

Foll. 11-48; 9 $\frac{3}{8}$  x 6 $\frac{1}{4}$  in.; ll. 17; cursive (Indian) naskhi; rubrications; significant words overlined red; slightly worm-eaten; date 1237/1822.  
[DELHI 553b]

### الفوائد الهاشمية

#### al-Fawā'id al-Hāshimiyah.

A Hanafī treatise on the religious and ritual requirements of the day of assembly (Friday), by 'Abd Allāh al-Hāshimī of Sa'ifūr.

Beginning:

الحمد لله الذى اعلى معلم الدين ورفع الوبية  
الشرع المبين الخ

The work comprises the following 14 faṣls:

- Fol. 12b (1) شرائط الجمعة
- Fol. 14a (2) المصر
- Fol. 16b (3) الفئاء
- Fol. 18b (4) السلطان ونائبه
- Fol. 20b (5) الوقت
- Fol. 21a (6) الخطبة
- Fol. 24b (7) السعي الى الجمعة
- Fol. 33b (8) الجمعة
- Fol. 34b (9) تحقيق الاذن [sic] العام .
- Fol. 35b (10) فيمن يحب عليه الجمعة
- Fol. 37b (11) الموضع التي جازت الجمعة فيها
- Fol. 38a (12) صور جواز الجمعة
- Fol. 42b (13) الساعة المرجوة الخ
- Fol. 42b (14) احكام المسجد

End:

لا يوضع الجذع على جدار المسجد وان كان  
من اوقافه كذا في الغنية ذكره في الامنية ولا  
ينازع في المكان ذكره في نصاب الاحتساب،

No other copies appear to be recorded.  
Not noted in H. Kh.

### 1738

Foll. 16b-29a (fol. 26b is blank); 5 $\frac{3}{4}$  x 3 $\frac{3}{4}$  in.; ll. 9; clear naskhi partially vocalised; rubrications; 19th century.  
[DELHI 555b]

## رسالة في مناسك الحجّ

Risālah fī manāsik al-hajj.

An anonymous handbook on the ritual of the hajj and the 'umrah.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على  
سيدينا...اما بعد فهذا مختصر لطيف في مناسك  
الحج والعمرة الخ

Nine bābs are comprised in the work, as follows:

- |          |                          |
|----------|--------------------------|
| Fol. 16b | (1) في فوایض الحج        |
| Fol. 17a | (2) في الواجبات          |
| Fol. 18a | (3) في السنن             |
| Fol. 18b | (4) في المستحبات         |
| Fol. 24a | (5) فيما يباح للمحرم     |
| Fol. 24b | (6) فيما يحرم على المحرم |
| Fol. 27b | (7) في المكروهات         |
| Fol. 28b | (8) في مفسد الحج والعمرة |
| Fol. 29a | (9) في الفوائد           |

End:  
وبطل عنه دم القرآن وعليه قضاً الحج لا غير لأن  
العمرة لا تفوت،

A work of the same title (by Shams al-Dīn Ahmad Sarūjī) is recorded in Āṣāfiyah, p. 1106.

Not noted in H. Kh. (?). (A *Manāsik al-hajj* is mentioned in vi 134. It is attributed to Ibn Juraij.)

## 1739

Foll. 15;  $5\frac{3}{4} \times 3\frac{3}{4}$  in.; ll. 11; naskhī, vocalised but not without errors; rubrications; 19th century.

[DELHI 555a]

## رسالة في آداب زیارات الائمة

Risālah fī ādāb ziyrāt al-ā'immah.

A book describing the ritual of pilgrimages and giving the prayers of intercession

for use during visits to the tombs of the (Sunnī) imāms and to mosques and wells at Mecca and Medina. The author is unnamed.

Beginning:

أَوَّلٌ مَا يَدْخُلُ مِنْ بَابِ السَّلَامِ إِلَى حَمِيرِ الْأَقَامَ  
يُقَدِّمُ رَجُلُهُ الْمُبْنَىٰ وَيُؤْخِرُ رِجْلَهُ الْيُسْرَىٰ وَيَقُولُ  
اللَّهُمَّ أَخْ

End:

ثُمَّ يَزُورُ الْأَبَيَارِ [sic] السَّبْعَةَ الَّتِي فِيهَا شَرْبٌ [sic]  
الْمَاءِ [sic] التَّبَيِّنِ [sic] صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَوَضَّأَ  
وَالغَسْلُ فِيهِ، الْأَوَّلُ بِمِيرِ [sic] غَرْسٍ وَالثَّانِي أَخْ

For another copy see Berlin 4078.  
Not noted in H. Kh.

D. FARĀ'ID

## 1740

Foll. 16–32;  $9 \times 6\frac{1}{8}$  in.; ll. 19; inelegant naskhī, passages of the original text in red; rubrications; slightly worm-eaten; 18th century. [DELHI 767]

## تعليق على الأرجوزة الرحبيّة في الفرائض

Ta'liq 'alā 'l-Urjūzah al-Rahbiyah  
fi 'l-farā'id.

(A note on the fly-leaf erroneously calls it شرح السراجية.)

An anonymous supercommentary on the *Urjūzah al-Rahbiyah* of Muḥammad b. 'Alī al-Rahbī (d. 579/1183), which is a work in rajaz couplets on the division of inheritances (cf. H. Kh. iv 336; Brockelmann i 391). The present *ta'liq* was completed in 1138/1725–6.

Beginning:

الحمد لله المبدى المعيد الفعال لما يربى ذى  
البطش الشديد الخ

The work comprises the following bābs:

Fol. 4a

ذکر مواضع العرش الخ

Fol. 4b

ذکر الورثة

Fol. 5a	قسمة الفروض	Fol. 9a	باب مخارج الفروض
Fol. 9a	ذكر ميراث الجدات	Fol. 10a	باب اذا اختلف النصف الخ
Fol. 10a	ذكر ميراث العصبة	Fol. 10b	باب العول
Fol. 12a	في ذكر الحجب	Fol. 11a	فصل في معرفة التمايل
Fol. 14a	الكلام على ميراث الجد الخ	Fol. 12b	باب التصحح
Fol. 15a	ذكر المعاادة	Fol. 16a	فصل في قسمة التركة
Fol. 17a	معرفة اصول الفرائض	Fol. 17a	فصل في التخارج
Fol. 22a	ذكر المناسبة	Fol. 18a	فصل في الرد الخ
Fol. 24a	ذكر ميراث الختنى	Fol. 20b	فصل قال ابو بكر الصديق
Fol. 25a	ذكر ميراث الحمل	Fol. 23b	فصل المناسبة
End:		Fol. 25a	فصل ذو رحمه الخ
اما اذا كان بعكس ذاك *	فكتالبائن حكمه اتكا	Fol. 26b	فصل في صنف الاول
No other copies appear to be recorded.		Fol. 32a	فصل في الصنف الثالث
Not noted in H. Kh.		Fol. 34b	فصل في صنف الرابع
		Fol. 36b	فصل في الخشى
		Fol. 41b	فصل في المفقود
		Fol. 43a	فصل في الفرقى الخ
		End:	وقال وابن مسعود رضٰ يرث بعضه من بعض الا
			مما و... كلواحد منه من مال صاحبه

## 1741

Foll. 43, first and last folios damaged;  $8\frac{1}{2} \times 5\frac{7}{8}$  in.; ll. 7-9; sloping *naskhi*; rubrications; slightly worm-eaten; 18th century (? date 1189/1775).

[DELHI 769]

### الفرائض [السراجية]

[al-Farā'id] al-Sirājiyah.

(Sometimes called *al-Sirājī fī 'l-farā' id*.)

A well-known treatise on the division of inheritances, by Sirāj al-Dīn Muḥammad b. Muḥammad al-Sajāwandī (fl. towards the end of the 6th/13th century; cf. Ibn Qutūbughā 42, 116; Brockelmann I 378; Bankipore XIX (ii), p. 157). The title given does not appear in the work itself.

Beginning:

الحمد لله رب العالمين حمد الشاكرين والصلوة...

رسوله خير البرية الخ

The work comprises the following chapters:

Fol. 2b	فصل معرفة الفروض الخ
Fol. 6b	فصل العصبات
Fol. 8b	باب الحجب على نوعين

For other copies see Loth 239-43; Brit. Mus. 409; Manchester 196A; Bankipore XIX (ii), nos. 1942-5; As. Soc. Bengal (Govt. additions 1903-7), 711; Gotha 1099. Printed (ed. Sir Wm. Jones) Calcutta 1792, London 1799, Calcutta 1260/1844 and frequently. For translations see Brockelmann, loc. cit.

H. Kh. IV 399.

## 1742

Foll. 39, uncompleted—a copy made up from several others;  $9\frac{1}{4} \times 5\frac{7}{8}$  in.; lines vary from 5 to 15; *naskhi* in a variety of hands; rubrications; copious marginal and interlinear comments; parts worm-eaten; mainly 17th century.

[DELHI 768]

al-Sirājiyah.

Another copy (poor) of the work by Sirāj al-Dīn al-Sajāwandī.

## 1743

Foll. 1–36, uncompleted, beginning defective; space is left for tables omitted;  $8\frac{5}{8} \times 4\frac{7}{8}$  in.; ll. 7; ornamental naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 784a]

**al-Sirājīyah.**

Another copy of the work of Sirāj al-Dīn al-Sajāwandī.

## 1744

Foll. 5–23;  $9\frac{1}{2} \times 10\frac{1}{4}$  in.; ll. 10; Indian nasta'līq; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 770b]

**al-Sirājīyah.**

Another copy of the work by Sirāj al-Dīn al-Sajāwandī.

## 1745

Foll. 6–63, omitting 8, 9, 21 and 23;  $11 \times 7\frac{7}{8}$  in.; ll. 7; large naskhī; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 771b]

**al-Sirājīyah.**

Another copy of the work by Sirāj al-Dīn al-Sajāwandī. A note on fol. 6a erroneously calls this the first part of the work.

## 1746

Foll. 1–18;  $12\frac{1}{4} \times 8\frac{1}{4}$  in.; ll. 11; large naskhī; rubrications; some folios with copious comments; date 1256/1840. [DELHI 780a]

**al-Sirājīyah.**

Another copy of the work—here entitled *Al-Sirājī fī 'l-Farā'id*—by Sirāj al-Dīn al-Sajāwandī.

## 1747

Foll. 1–27;  $7\frac{7}{8} \times 5\frac{3}{8}$  in.; ll. 11; large naskhī; rubrications; 19th century. [DELHI 782a]

**al-Sirājīyah.**

Another copy of the work by Sirāj al-Dīn al-Sajāwandī.

## 1748

Foll. 119;  $11 \times 7\frac{1}{4}$  in.; ll. 13; nasta'līq; rubrications; passages of the original text overlined; copious marginal and interlinear comments; date 1235/1820. [DELHI 773]

**الشريفيyah****al-Sharīfiyah.**

A commentary (*mamzūj*) by al-Saiyid al-Sharīf 'Alī b. Muḥammad al-Jurjānī (d. 816/1413; cf. *Habib al-Siyar* III iii 89; Brockelmann II 216; Bankipore v (ii), pp. 86 f.) on the *Sirājīyah*, a manual on the division of inheritances.

Beginning:

قال المولى الشيخ سراج الملة والدين محمد بن عبد الوشيد السجاعوندي نور الله مرقده بعد ما تيمّن بالبسمة الخ

End:

والباقي للمولى لان كلًا [sic] منها لا يرث من صاحبه ما ورث منه فقد اجتمع لام كل منها عشرون ولينته ستون ولو لاه عشره

For other copies see Loth 239 (II), 240–4; Brit. Mus. Suppl. no. 435; Manchester 196B; Bankipore XIX (ii), nos. 1948–9; Rāmpūr, p. 264, nos. 24–29; Āṣafīyah, p. 1094; Berlin 4075. Printed Calcutta 1260/1844, Kasan 1889, 1894. Translated by Sir Wm. Jones, Calcutta 1792.

H. Kh. v 401.

## 1749

Foll. 104;  $8\frac{1}{8} \times 6\frac{1}{8}$  in.; ll. 15; cramped nasta'līq; rubrications; passages of original text overlined; some marginal comments; date 1265/1849. [DELHI 774]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājīyah*.

## 1750

Foll. 88;  $10\frac{1}{2} \times 6\frac{7}{8}$  in.; inelegant naskhī; rubrications; passages of original text overlined; slightly worm-eaten; 18th century. [DELHI 775]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājiyah*.

**1751**

Foll. 1-61;  $8\frac{5}{8} \times 5\frac{5}{8}$  in.; ll. 21; cursive naskhī; rubrications; passages of original text overlined; scattered marginal comments; date 1194/1780.

[DELHI 781a]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājiyah*.

**1752**

Foll. 68-164;  $8\frac{5}{8} \times 4\frac{7}{8}$  in.; ll. 19; cursive (Indian) naskhī; rubrications; passages of original text overlined; slightly worm-eaten; date 1219/1804.

[DELHI 784d]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājiyah*.

**1753**

Foll. 19-77;  $12\frac{1}{4} \times 8\frac{1}{4}$  in.; ll. 17-21; cursive (Indian) naskhī; rubrications; scattered marginal comments; passages of original text overlined; date 1257/1841.

[DELHI 780b]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājiyah*.

It begins:

وَبِهِ نَسْعِينَ قَالَ الْمُولَى... سَرَاجُ الْمَلَةِ وَالْدِينِ الْخَ

but a note on fol. 19b says that in some copies the beginning is:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ عَلَى خَيْرِ خَلْقِهِ  
مُحَمَّدٌ وَالَّهُ أَجْمَعُونَ

**1754**

Foll. 66, end defective;  $9\frac{1}{4} \times 5\frac{3}{8}$  in.; ll. 15; cursive naskhī; rubrications; original text overlined; scattered marginal comments; some injury from damp and insects; 19th century. [DELHI 776]

**al-Sharīfiyah.**

Another copy of the commentary on the *Sirājiyah*.

**1755**

Foll. 9-10;  $9\frac{1}{4} \times 5$  in.; ll. 18; nūm-shikastah; date 1181/1767-8.

[DELHI 772b]

**الْوَجِيزُ [فِي الْفَرَائِضِ]****al-Wajīz** [fi 'l-fara'id].

A brief treatise on the division of inheritances, by an anonymous author.

A commentary on the work (which is also known as *al-Fara'id al-wajīziyah* or *Wajīzah al-fara'id*) was completed in 1132/1720 (see below).

Beginning:

أَحَمَدَ اللَّهُ عَلَى الْإِيمَانِ وَاصْلَى عَلَى رَسُولِهِ مُحَمَّدٍ  
وَالَّهُ وَالْوَلِيَّاهُ بَعْدَ فَهْذَا عَلَمَ بَاحِثُ عَنِ الْقَسْمَتِ

الْمُرْكَبُ الْخَ

End:

وَجْمَعَ مَا بَيْنَ كُلِّ مُؤْرِخٍ مِنَ التَّحْانِيِّ الْأَبِيِّنِ  
مِنْ تَحْتِهِ لِيَحْصُلُ الْمَحْلُوبُ

No copies appear to be recorded elsewhere.

**1756**

Foll. 23-25;  $8\frac{1}{2} \times 5\frac{5}{8}$  in.; ll. 9; nasta'līq; date 1239/1823-4.

[DELHI 783c]

**al-Wajīz.**

Another copy of the same work.

**1757**

Foll. 1-9;  $8\frac{1}{4} \times 6\frac{1}{8}$  in.; ll. 9; coarsely-written nasta'līq; 19th century.

[DELHI 779a]

**al-Wajīz.**

Another copy of the same work.

## 1758

Foll. 1-9a;  $9\frac{1}{4} \times 5$  in.; ll. 18; nīm-shikastah; passages of the original text overlined; worm-eaten; date ? 1181/1767; cf. fol. 10b.

[DELHI 772a]

## شرح الوجيز

### Sharḥ al-Wajiz.

A commentary by Ahmād b. Mas'ūd al-Ḥusainī al-Hargāmī (known as "Al-Hadīyah") upon the brief manual on *farā'īd* entitled *al-Wajiz*. The work was completed in 1132/1720.

Beginning:

اما بعد حمد الله على نعمائه والصلوة والسلام  
على سيد انبيائة واله واصحابه الخ

End:

والآخر من الماخوذ بنسبة الى ذلك المخرج او تقصير

عليه ليتم المقصود:

فالحمد لله... وعلى... احقرهم العاصي واضعفهم  
العوامي احمد بن مسعود الحسيني البركماني المشتهر  
بالمديحة الذي اوجز القوانين للعالمين والعلماء في  
الف ومايه واثنين وثلاثين الخ

Colophon:

تمت شرح الوجيز من تصانيف افضل الفضلاء سيد  
الروايا وهو ماتنه

No other copies appear to be recorded.

## 1759

Foll. 65-75, end defective;  $8\frac{5}{8} \times 5\frac{5}{8}$  in.; ll. 17; Indian nasta'liq; passages of original text overlined; scattered marginal comments; 18th century.

[DELHI 781b]

### Sharḥ al-Wajiz.

Another copy of the commentary on *al-Wajiz fī 'l-farā'īd*.

## 1760

Foll. 52-66;  $8\frac{5}{8} \times 4\frac{7}{8}$  in.; ll. 19; cursive (Indian) naskhī; rubrications; passages of original text overlined; slightly worm-eaten; date 1143/1730-1.

[DELHI 784c]

### Sharḥ al-Wajiz.

Another copy of the commentary on *al-Wajiz fī 'l-farā'īd*.

## 1761

Foll. 10-39;  $8\frac{1}{4} \times 6\frac{1}{8}$  in.; ll. 10-12; inelegant naskhī; scattered marginal comments; slightly worm-eaten; 19th century.

[DELHI 779b]

### Sharḥ al-Wajiz.

Another copy of the commentary on the *Wajiz*, by Ahmād Allāh b. Mas'ūd al-Hargāmī, who, according to the colophon, "made a brief summary for the use of the learned in 1102". In no. 1758, however, the date is given as 1132.

## 1762

Foll. 11-26, end defective;  $9\frac{1}{4} \times 5$  in.; ll. 17; naskhī; rubrications; a diagram and various tables in the text; scattered marginal comments; worm-eaten; 18th century.

[DELHI 772c]

## البسيط [في الفرائض]

### al-Basīṭ [fī 'l-farā'īd].

A compendium of the law dealing with *farā'īd*, by Najm [al-Dīn] al-Shuraihī al-Kubrawī, called "Shaikh-zādah".

Beginning:

الحمد لله الباقي الوارث المحبي المميت الباعث  
الخ

The work comprises the following bābs:

Fol. 14b الحجب

Fol. 13a العصبات

Fol. 26b الرد

End (as here extant):

وعلى التقديرين اما ان يكون معه من لا يرث  
عليه او يكون الاول ان يكون في المسله حنس  
واحد... .

No other copies appear to be recorded.

Not noted in H. Kh.

## 1763

Foll. 34, uncompleted;  $8\frac{3}{4} \times 5\frac{1}{8}$  in.; ll. 17; inelegant naskhī; rubrications; worm-eaten; 18th century. [DELHI 777]

A short treatise on *farā'īd*, dealing with special aspects of the subject and problems connected therewith. Title and author's name are both lacking.

Beginning:

اعلم ان فروض الورثة في الكتاب سته ٦ النصف  
والربع الخ

The work comprises the following bābs (in each of which a number of *masa'il* are considered):

Fol. 16	تمثيلات الفروض
Fol. 16b	تمثيلات مخارج الفروض
Fol. 18a	تمثيلات العول
Fol. 22a	تمثيلات التصحيح

End:

فالخارج بصيغ ذلك الوارث في الوجهين  
ممثله  
بنتان ابوان والتركه ثمانيه دنانير...

No other copies appear to be recorded.

## 1764

Foll. 31–38;  $8\frac{5}{8} \times 5\frac{5}{8}$  in.; ll. 7; *nasta'līq*; rubrications; scattered marginal and interlinear comments; slightly worm-eaten; 19th century.

[DELHI 783d]

A short treatise on *farā'īd*, apparently part of a larger work. Title and author's name are both lacking.

Beginning:

يبدأ من تركه الميت بالتجهيز والتكميل ثم قضاء  
الديوان [sic] ثم تنفيذ الوصايا من ثلث الباقى الخ

The work comprises an introduction and the following bābs (each divided into a number of *faṣl*s):

Fol. 34b

العول الود

Fol. 36b

Fol. 37b

End:

معام الثانية في العمل ثم في الرابعة والخامسة  
 كذلك الى اخر البطن

No other copies appear to be recorded.

## 1765

Foll. 47–54;  $9 \times 5\frac{3}{8}$  in.; ll. 17; naskhī; copious marginal comments; 18th century.

[DELHI 1762c]

A manual, based upon a number of standard works of fiqh, treating of the ceremonial and etiquette of eating. Title and author's name are both lacking.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين  
والصلوة...اما بعد فهذه كلمات قائدة تامة  
للأكلين الخ

End:

فتاكل لاجل الضيف حتى لا يخجل الضيف وان  
يريد صور الغد فتناوله فوق الشبع

(Amongst the works quoted are the *Bustān al-faqīh* of Abū 'l-Laith, the *Sirājīyah*, the *Fawā'id al-farā'īd*, the *'Awārif*, the *Khānīyah*, etc.)

No other copy appears to be recorded.

## E. FURŪ' (SHĀFI'I)

## 1766

Foll. 213, lacunae between foll. 11–12 and 106–107, and defective at the end;  $8 \times 6\frac{1}{4}$  in.; ll. 33; small cramped naskhī with points frequently omitted, partially vocalised; title-page in a hand different from the rest; rubrications; many folios damaged by damp and insects; 17th century.

[DELHI 502]

## كتاب الوسيط في المذهب Kitāb al-Wasīṭ fī 'l-madhab.

A manual of Shāfi'i fiqh by Abū Hāmid Ḥujjāḥ al-Islām Muḥammad ibn Muḥammad al-Ġazālī (d. 505/1111; cf. Brockelmann I 424; *Encyc. Islam*, s.v.). It contains the ordinary chapters of a work on fiqh (*furū'*), together with many additional ones for the use of *qādīs*, and also discussions upon many practical illustrations. According to H. Kh. (v. 437), who calls it *Wasīṭ fī 'l-furū'*, it was one of the five works in commonest use amongst the Shāfi'is. It was derived from a previous work of Ġazālī's—*al-Baṣīṭ fī 'l-furū'*—but was provided with much additional matter.

Beginning:

اَمَا بَعْدَ حَمْدُ اللَّهِ الَّذِي هِيَ فَاتِحةُ كُلِّ كِتَابٍ  
وَخَاتَمَ كُلِّ خَطَابٍ وَالصَّلْوةَ عَلَى رَسُولِهِ الْخَ

The chief kitābs marked are as follows:

Fol. 32b	ك' الطهارة	ك' الحج	Fol. 1b
Fol. 79a	ك' التفليس	ك' البيع	Fol. 43a
Fol. 157a	ك' الطلق	ك' الجنایات	Fol. 133a
Fol. 193a	ك' الضحايا	ك' الديات	Fol. 165a

The last kitāb, the *ك' الشهادة* (fol. 213b), is defective at the end.

End (as here extant):

فَان السُّرُورُ كَلَامٌ حَسَنٌ حَسَنٌ وَسَمِحٌ سَمِحٌ وَدَدٌ  
اسْدٌ عَدْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَلَمْ سَكَرْهَا وَان  
اطْبُنْ :

For other copies see Bodleian I 233, II 82; Paris (Nouvelles acquisitions 1925) 6117 (fragmentary); Cairo III 197.

H. Kh. vi 437.

## 1767

Foll. 321 (present fol. 184 should come between 176 and 177); 10 $\frac{5}{8}$  × 7 $\frac{3}{4}$  in.; ll. 22; scholarly naskhī, occasionally lacking points; rubrications; a few marginal notes; some folios damaged by damp, etc.; date 766/1364–5; copyist, Abū Bakr b. Muḥammad Dāwud al-Lārī. [DELHI 588]

## شرح الحاوي

### Sharḥ al-Hawī (al-saghīr).

The third and fourth parts of a commentary by 'Alā' al-Dīn 'Alī b. Ismā'il al-Qūnawī (d. 729/1328–9; cf. H. Kh. III 6; Brockelmann II 86; Bankipore xix (ii), p. 106) on Najm al-Dīn al-Qazwīnī's treatise on *furū'* (*al-Hawī al-saghīr fī 'l-furū'*), for which see H. Kh. III 5 ff.

Beginning:

خُصُّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ أَخْرَهُ  
الْكِتَابُ [وَالسَّنَةُ وَاجْمَعُ الْمُبْلِلِ مُتَطَابِقَةٌ عَلَى جَوَازِ  
النَّكَاحِ الْحَ

Passages of the *Hawī* are introduced by قَوْلَهُ, but the chapters are not distinguished from each other except by the heading بَاب. The colophon of the *nakāh* (the ? 3rd رَبِيعُ النَّكَاحِ occurs on fol. 138b and states that it is to be followed by بَابُ الْجَنَاحِيَاتِ.

End:

فَإِذَا مَاتَ اَخْلَوَاهُ بَيْنَ الْعَصَبَيْنِ بِالسُّوَيْدَةِ وَانْ كَانَ  
أَحَدُهُمَا مُوَسِّرًا فَقَطْ ثَبَّتَتِ الْإِسْلَادُ فِي نَصْبِ الْمَعْسَرِ  
قَطْعًا وَالنَّوَاعِ فِي نَصْبِ الْمَوْسُرِ

For other copies see Bankipore xix (ii), nos. 1859–61; Rāmpūr 263; Aṣafiyāh, p. 1156; Berlin 4512; Cairo III, p. 236. H. Kh. III 6.

## 1768

Folls. 1–166; 8 $\frac{3}{4}$  × 5 $\frac{1}{8}$  in.; ll. 21; naskhī; rubrications; some marginal comments; date 907/1501–2. [DELHI 507a]

## تيسير الفتلاوى فى تحرير الحاوي

### Taisir al-fatāwī fī tahrīr al-Hawī.

A commentary by Sharaf al-Dīn Hibah Allāh ibn 'Abd al-Rahīm al-Bārizī al-Hamawī al-Shāfi'i (d. 738/1337; cf. *Shādhārat al-dhahab*, Cairo 1350, VI 119; Brockelmann I 394) on the *Hawī al-saghīr* of Najm al-Dīn 'Abdal-Ghaffār al-Qazwīnī.

Beginning:

الحمد لله المقدّس عن الاضداد والانداد المنزه  
عن الصحابة والوالد والابن والاخ

The numerous bâbs into which the work is divided are those of the ordinary treatises on furû'. Here, text and commentary are not differentiated by any external signs (see H. Kh. III 8).

End:

ثبت الاستيلاد في كل نصف لمالكه والولاء بين  
عصبيتها بالسوية

For other copies see (?) Yeni Jâmi' Kutub-khanah Daftârî (Stambul 1300), no. 437; Cairo III 212.

H. Kh. III 7 f.

## 1769

Foll. 299;  $9\frac{1}{2} \times 7$  in.; ll. 29; small neat naskhî—points occasionally omitted; rubrications; illuminated 'unwân'; margins ruled; worm-eaten in parts; date 886/1481 (? 816/1413). [DELHI 487]

### ايضاح الفتاوى في النكت المتعلقة بالحاوى

Ídâh al-fatâwî fi 'l-nukat  
al-muta'allaqâh bi 'l-Hâwî.

A commentary, by an author unnamed, on the first two parts ('ibâdât and *bai'*) of Najm al-Dîn 'Abd al-Ghaffâr al-Qazwînî's treatise on Shâfi'i jurisprudence, the *Hâwî al-ṣaghîr* (for which see H. Kh. III 5; Brockelmann I 394).

Beginning:

الحمد لله الذي فقه في الدين من اختاره من  
الاتمام وارشد من ارتضاه لمعرفة ما شرع من الاحكام  
الخ

The text is introduced by some particulars of the life of Najm al-Dîn culled from Dhahabî (d. 748/1348), Subkî (d. 771/1370), Isnâwî (d. 772/1371) and others unspecified. The ordinary main headings of a work on

furû' are given (*kitâb al-bai'* on fol. 136b) and the quoted passages of the original are marked by قوله—often omitted.

End:

وقال في شرحه المسلم لا يجوز لانها غير واجحة  
انتهى، والله سبحانه اعلم

Colophon:

وقد تم الجلد الاول من ايضاح الفتاوى في النكت  
المتعلقة بالحاوى... على يدي اضعف مخلوق الله  
الغنى مقصود بن هبة الله بن منصور بن محمد  
الحسى الخ

No other copies appear to be recorded.  
Not noted in H. Kh.

## 1770

Foll. 311 (lacuna after foll. 1 and 14, defective at the end);  $8\frac{5}{8} \times 5\frac{3}{8}$  in.; ll. 20; naskhî in more than one style, partially vocalised; rubrications; original text overlined red; some marginal and interlinear comments; many folios damaged by insects, etc.; 18th century. [DELHI 589]

### بيان الفتاوى

Bayân al-fatâwî.

A commentary on Najm al-Dîn al-Qazwînî's *Hâwî al-ṣaghîr fi 'l-fiqh*, by 'Uthmân b. 'Alî al-Kûh-i Kîlûnî (الکوه کیلونی).

Beginning:

الحمد لله الذي شرع بالحكم شريعة الى مشارع  
الاسلام والدين وفعّها على اصول الخ

The chapters are not provided with headings, but the beginning of each is marked by باب.

End (last bâb here extant):

باب الایلاء حلف الزوج على الامتناع عن وطى  
ممكن اي الایلاء حلف الزوج المكلف على امتناعه  
من وطيه...

No other copies appear to be recorded.  
Not noted in H. Kh.

1771

3860c. Foll. 95–102, end defective;  $6\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 15; inelegant naskhī; rubrications; 14th century.

### [ضوابط الفصول] [Dawābit al-fuṣūl.]

Part of a compilation of responsa to questions upon *Shāfi'i furū'*, apparently by Muhyī al-Dīn [Yahyā b. Sharaf] al-Nawawī (d. 676/1277; cf. H. Kh. 1 508), but there is no reference to author or title in the text. A note on the title-page reads:

وَمَا وَجَدْتُ مِنْ ضَوَابطِ الْفَصُولِ لِلنَّوَاعِي [sic]...  
بِخَطِ شِيخِي... الشَّيْخُ شَمْسُ الدِّينِ الْكَفِيرِيُّ الْأَخْ

Beginning:

الحمد لله رب العالمين... اما بعد فهذه قواعد  
وطوابط [sic] واصول مهام مقاصد مطلوبات يحتاج  
اليها طالبوا [sic] المذهب الخ

The work deals with the following masā'il:

- |           |                                   |
|-----------|-----------------------------------|
| Fol. 96a  | منهيب اهل الحق الایمان بالقدر الخ |
| Fol. 96b  | عقود المعاملات الخ                |
| Fol. 97a  | اذا انعقد البيع                   |
| Fol. 97a  | مما يقوم الوطى فيه الخ            |
| Fol. 97b  | فى ضبط حمل من المقدرات الشرعية    |
| Fol. 98b  | فى بيان اقسام الرخصة الخ          |
| Fol. 99a  | قال اصحابنا رخص السفر ثمان الخ    |
| Fol. 100b | لا يزال حكم اليقين بالشك الخ      |

This is followed by a section from the Fol. 101a *كتاب مهمات الفقه (باب المساجد)*

and by a final section:

[ومما وجد بخط النواوي] قال اخبرنا شيخنا الحافظ  
ابو ابو [sic] البقا اجارة قال ابو اليمن الخ

No other copy appears to be recorded.  
Not in H. Kh.

1772

Foll. 209 (some lacking at the end);  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 21; small naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 599]

### شرح ايضاح المناسك الكبرى Sharḥ Īdāh al-manāsik al-kubrā.

An anonymous commentary on Muhyī al-Dīn al-Nawawī's *Īdāh fī 'l-manāsik* (for which see H. Kh. 1 508), on the rites of the hajj. The title-page ascribes the work to Shihāb al-Dīn (Ahmad) Ibn Ḥajar al-Haitamī (d. 973/1565), but no work of this title by him is given by H. Kh. (Cf. further Brockelmann II 387 ff. and Berlin 4045, neither of which mentions the work. In Berlin 4052 there is a work by him on the same subject, viz. *الجوهر المنظمة في زيارة القبر المكرم* and this may be the origin of the ascription.)

Beginning:

الحمد لله الذي عظم شعائر بيته الحرام بما اوجبه  
على الكفاية من احياء معالمه بالزيارة في كل عام الخ

The following chapters are contained in the book:

- |           |                                    |
|-----------|------------------------------------|
| [Fol. 1b  | في ادب السفر                       |
|           | not indicated by title             |
| Fol. 70b  | الباب الثاني في الاحرام            |
| Fol. 110a | الباب الثالث في دخول مكة           |
| Fol. 179b | الباب الرابع في العمرة             |
| Fol. 182a | الباب الخامس [قوله مكة افضل الارض] |
| Fol. 196a | الباب السادس [قوله اعلم الخ]       |
| Fol. 206b | الباب السابع [هذا الباب يحتاج الخ] |

These headings correspond in general with those of the *Īdāh fī manāsik al-hajj* by al-Nawawī as given in Berlin 4045.

End (as here extant):

فلا يقال المقصود في البابين واحد وإنما وجب  
الفور هنا في التطوع لانه اوجبه [على نفسه]...

No other copies appear to be recorded.  
Not noted in H. Kh.



## 1773

Foll. 394, both ends defective;  $10\frac{1}{2} \times 6\frac{7}{8}$  in.; ll. 25; well-written naskhī; rubrications; early folios injured by damp, etc.; date (probably) 896/1491—the dates 894, 895 appear on foll. 172 and 256 respectively.

[DELHI 675]

### الأنوار لاعمال البار al-Anwār li-a'māl al-abrār.

A work on *Shāfi'i furū'*, by Jamāl al-Dīn Yūsuf b. Ibrāhīm al-Ardabīlī (d. 776/1374, according to others 799/1396; cf. H. Kh. I 484; Brockelmann II 199; Bankipore xix (ii), no. 109).

Beginning (of first extant, third original kitāb):

**كتاب الحيض** [ا]قل سن تحبيب المرأة فيه تسع  
سنين الخ

There would appear to have been 73 kitābs, each with rukns and faṣls, in the complete work, a list of them being given in Loth 286. The last two in addition to the first two are here lacking.

End (i.e. last extant kitāb, fol. 391a):  
**كتاب التدبير وله اركان الاول الم محل وهو معلوم**  
**ولو ذكر المكاتب او كاتب المدير صريح**

For other copies see Loth 286; Brit. Mus. Suppl. 317; Berlin 4598; Bankipore xix (ii), nos. 1864–5. Printed Cairo 1310/1892–3.

H. Kh. I 484.

## 1774

3860a. Foll. 1–87, end defective;  $6\frac{7}{8} \times 6\frac{1}{2}$  in.; ll. 17; fair naskhī; rubrications; copious comments on some folios; first folio damaged; 14th century.

The first part of a brief manual of *Shāfi'i* law for beginners, by Abū 'Abd Allāh Muḥammad b. Jamāl al-Dīn al-Shāfi'i, known as "al-Tinkizi". It is based chiefly upon the *Ghayāh al-ikhtīṣār* of Abū Shujā' Aḥmad b. Ḥasan al-İsfahānī (d. shortly after 500/1106; cf. H. Kh. IV 296; Brockel-

mann I 392; Bankipore xix (ii), p. 91) and the *Mukhtaṣar* of Muhyī al-Dīn al-Nawawī (d. 676/1277; cf. H. Kh. I 508).

Beginning:

[قال سيدنا وشيخنا الشيخ... ناصو... الدين سهم الدين ابى [sic] عبد الله محمد بن المر حوم حمال الدين الشافعى الشهير بالتنكزى... ] الحمد لله العليم الحكيم الذى علمنا بفضله ومنه مال... نعلم واخرجهنا بطوله وشريف ولا يته الخ

The work comprises a preliminary bāb with the following faṣls:

- |          |                           |
|----------|---------------------------|
| Fol. 3b  | (1) فی فضل العلم          |
| Fol. 9b  | (2) فی فضل المتعلّم وادبه |
| Fol. 17b | (3) فی فضل العالم         |
| Fol. 20a | خاتمة                     |

The section on the law proper (here only the *kitāb al-tahārahā*) begins on fol. 46a.

The *Ghayāh* and *Mukhtaṣar* are referred to as غ and ن respectively, the comments being introduced by شلت or شرت.

End (as here extant):

ولم اجد شيئا فعلت طب حيا ومتنا قال وسطع منه ريح طيبه لم نجد مثلها قط ثم ساق حديث بن الربير...

No other copies appear to be recorded.  
Not in H. Kh.

(Foll. 88–94 form part of another, unidentified, work on *furū'*.)

## 1775

3812b. Foll. 40–56 and 59–74;  $8 \times 6\frac{1}{2}$  in.; ll. 22–30; naskhī, for the most part unpointed; rubrications; inner edges of some folios injured; date 582/1186; copyist, Abū 'Alī al-Ḥasan b. Ishāq.

### شكل المذهب Mushkil al-Muhadhdhab.

A compilation by Abū Zakariyā Yaḥyā b. Abī 'l-Khaïr Sālim al-'Imrānī (d. 558/

1163; cf. *Shadharāt al-dhahab* IV 185 ad fin.; Subki, *Tabaqāt* (Cairo 1324) IV 324), explaining in a series of questions and answers the difficulties occurring in Abū Ishaq al-Shirāzī's *Muhadhdhab fi'l-furū'* or *Muhadhdhab fi'l-madhhāb* (for which see H. Kh. vi 274; Brockelmann i 387). Neither title nor author's name appears in the text.

Beginning:

سالى بعض من بعْز على سواله ويعظِّم عندي  
قدره وحاله ان اجمع له من المهدب بعض ما تكرر  
عنه السوال الخ

The questions are introduced by a phrase such as مسلله والشيخ ابو اسحق and a quotation from the original text but the replies begin without any introduction.

End:

في سعوط سب المعرفة من الله وممها انا لاه  
فروع [للله sic] فمی سبب الاصل سبب فرعه،

No other copies appear to be noted.

Not in H. Kh.

## 1776

3812c. Foll. 75–96; 8 × 6½ in.; ll. 27–29; naskhī, mainly unpointed; rubrications; some folios damaged; date 582/1186; copyist, al-Hasan Abū Ishaq.

**احترادات المذهب**  
**Iḥtirāzāt al-Muhadhdhab.**

A brief commentary on the *Muhadhdhab* of Abū Ishaq al-Shirāzī (see previous entry for references) by Ibn Abī 'l-Haitham 'Ubaid Allāh b. Yaḥyā al-Ṣanī' (d. 550/1155; cf. H. Kh. vi 275), who is incorrectly called on the title-page Abū Muḥammad 'Abd Allāh b. Yaḥyā. الصخنی.

Beginning:

حمد لله مسديدا وسکر بمهمه حصوصا وعموما  
الخ

Special points of difficulty from each bāb (introduced by قوله) are chosen and explained.

End:

ان فطريه لا بحث عليه والمونه داعه للعطره وادا  
لبر بحث العطره لم بحث المفقة،

No other copies appear to be recorded.  
H. Kh. vi 275.

## 1777

Foll. 192b–194; 8¾ × 5⅓ in.; ll. 21; naskhī; rubrications; 16th century. [DELHI 507d]

**مسائل المطارحات**

*Masa'il al-mutārahāt.*

A series of questions, each introduced by مسألة, and the answers to them, each introduced by جواب, relating to points of uncertainty or dispute in the ritual of worship. The heading ascribes the authorship to Ibn al-Qattān.

Beginning:

اعلم ان التحاسد على العلم داعية التعلم ومطارحة  
الاقوان في المسائل ذريعة الى الدراسة الخ

No divisions are marked; also the work appears to be incomplete.

End (as here extant):

لا شيء عليه لاحتمال ان يكون السجدة المتروكة من  
السنة فمحصر شاكا في وجوب اعادة الفرائض بعد اعادتها،

No other copies appear to be noted.  
Not noted in H. Kh.

## 1778

Foll. 116, defective at beginning and end, lacuna between foll. 5 and 6; 7⅔ × 4 in.; ll. 28; small naskhī; rubrications; occasional ornamental stops in red ink; stained by damp and worm-eaten; 17th century. [DELHI 516]

A manual of furū', in which each bāb begins with a general statement of the authority for, or the principle of, the law and then proceeds to discuss practical applications. Neither title nor author's name appears.

Beginning (of the first complete bāb):  
**بَابُ الْبَيْعِ فِي الْمَكِيلِ مَا يُزِيدُ بَيْنَ الْمَلِيلِيْنَ،**  
**الاَصْلُ فِيهِ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**  
**أَنَّهُ نَبَّىٰ عَنْ بَيْعِ الطَّعَامِ حَتَّىٰ يَجْرِي فِيهِ الصَّاعَانُ**  
**صَاعُ الْبَاعِيْعِ وَصَاعُ الْمُشَتَّرِيِّ الْخَ**

Others of the numerous chapters of the work are as follows:

- Fol. 2b      **بَابُ مِنَ الْغَصْبِ فِي الْضَّمَانِ لِلْقِيمَةِ**
- Fol. 3b      **بَابُ الاِخْتِلَافِ الْمُبِيِّعِ وَالثَّمَنِ فِي الْبَيْعِ**
- Fol. 10a      **كِتَابُ النَّكَاحِ**
- Fol. 13b      **بَابُ مِنَ النَّكَاحِ فِيمَا يَنْتَعَصُ مِنَ الصَّدَاقِ وَمَا يُزِيدُ**
- Fol. 18b      **بَابُ مِنَ النَّكَاحِ بَيْنَ الْعَبْدِ وَالْإِلَامَةِ وَالْخَيَارِ لَهُ**
- Fol. 21a      **كِتَابُ الدُّعَاوَى وَالْبَيِّنَاتِ**
- Fol. 40b      **كِتَابُ الطَّلاقِ**
- Fol. 48b      **بَابُ مَا يَنْفَذُ مِنْ قَضَا القاضِيِّ وَمَا لَا يَنْفَذُ**
- Fol. 52b      **بَابُ الْعَقْنِ**
- Fol. 55a      **بَابُ مَا يُوجِبُ الرَّجُلُ عَلَى نَفْسِهِ فَيُلْزِمُهُ الْخَ**
- Fol. 55b      **بَابُ مِنَ غَصْبِ الصَّبِيِّ وَالْحَرِّ وَالْعَبْدِ**
- Fol. 55b      **بَابُ الْعَيُوبِ مِنَ الْبَيِّعِ**
- Fol. 58b      **بَابُ مَا لَا يَقْدِرُ عَلَى الرِّدِّ عَلَى عَيْبٍ يَحْدُثُ**
- Fol. 59b      **بَابُ مِنَ الاِخْتِلَافِ فِي الْمَرَابِحةِ وَرَاسِ الْمَالِ**
- Fol. 60b      **بَابُ مِنْ بَيْعِ اهْلِ الذِّمَّةِ وَالْمُسْلِمِينَ**
- Fol. 61a      **بَابُ مَا يَقْعُدُ الاِخْتِلَافُ بَيْنَ الْاِمْرِ وَالْمَامُورِ فِي قَضَا**  
**الَّدِيْنِ**
- Fol. 65b      **بَابُ الْكَبِيلِ يُزِيدُ أَوْ يَنْقَصُ**
- Fol. 73b      **كِتَابُ الرَّهْنِ**
- Fol. 82a      **كِتَابُ الْوَصَائِيَا**
- Fol. 93b      **كِتَابُ الْكَتَابَةِ**
- Fol. 96b      **ابْوَابُ الشَّهَادَاتِ**

End (as here extant) illegible. The last bāb begins:

**بَابُ مِنْ وَدِيعَةِ الصَّبِيِّ وَالْعَبْدِ الْمَحْجُورِ عَلَيْهِ،**  
**الاَصْلُ اَنَّ الشَّكَ مَتَىٰ وَقَعَ فِي السَّبِبِ الْمُوجَبِ لَا**  
**يَجْبُ حَتَّىٰ يَرْتَفِعَ الشَّكُ الْخَ**

No other copies appear to be recorded.  
? Not noted in H. Kh.

#### F. IKHTILĀF AL-MADHĀHIB

1779

Foll. 1-92;  $10\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 17; naskhī, for the most part vocalised; rubrications; copious marginal comments; some damage from insects; date 713/1313; copyist, Muḥammad b. ?Ahmad b. Muḥammad al-Dailamī. [DELHI 646]

#### كتاب المنظومة في الخلافيات

Kitāb al-Manzūmah fī l-khilāfiyāt.

A metrical treatise, put into rājaz couplets (2669 in number) to facilitate memorising, on the points of difference between the Hanafī and the other schools of law, by Najm al-Dīn Abū Ḥafs 'Umar b. Muḥammad al-Nasafī (d. 537/1142; cf. Ibn Qutlūbughā 140; Brockelmann I 427; Bankipore xix (i), p. 107). The work was completed in 504/1110.

Beginning:

بِسْمِ اللَّاهِ [sic] رَبِّ كُلِّ عَبْدٍ وَالْحَمْدُ لِلَّهِ وَلَيْ

الْحَمْدُ لِلَّهِ

The work contains the ordinary kitābs of a book on furū', but the majority are very brief.

End:

قد اسْهَى نَظَمُ الْخَلَافَيَاتِ

وَالْحَمْدُ لِلَّهِ عَلَى الْحَالَاتِ

سَمِ الْصَّلَوةِ وَالسَّلَامِ ابْدَا

عَلَى النَّبِيِّ الْبَاشِمِيِّ سَرِمَدا

وَصَاحِبِ النَّظَمِ ابْوِ حَفْصِ عَمَرِ

مِنْ سَفَنِ اتْمَهُ هَذَا فِي صَفَرِ

لِلنَّصْفِ يَوْمِ السَّبِتِ وَقْتِ التَّعْدِيَةِ

فِي سَنَةِ الْأَرْبَعِ وَالْخَمْسَيَةِ

وَالْحَمْدُ لِلَّهِ الْخَ

For other copies see Brit. Mus. Suppl. 320; Bankipore xix (i), no. 1609; Berlin 4854-5; Dresden, no. 130 (with a full description); Cairo III 13.

H. Kh. vi 195.

1780

Foll. 240, lacuna after fol. 45;  $13\frac{3}{8} \times 9\frac{1}{8}$  in.; ll. 21; well-written naskhī; rubrications; occasional marginal comments; slightly damaged; 17th century. [DELHI 674]

A treatise on the points of agreement between the four madhhabs (those of Abū Hanīfah, Mālik, Shāfi‘ī and Ibn Ḥanbal; cf. fol. 11a) and those of difference (ikhtilāf), preceded by a muqaddama containing an interpretation of the ḥadīth *من يرد الله به خيراً يفقه*, a list of the 99 names of God, a series of legal definitions and an account of the general principles of the fiqh. Title and author's name are both lacking.

Beginning:

وَمَا تُوفِيقُ إِلَّا بِاللهِ عَلَيْهِ تَوَكِّلْتُ وَهُوَ رَبُّ الْعَرْشِ  
الْعَظِيمُ الْخَ

The work comprises the kitābs of the earlier part of an ordinary work on furū' as follows:

Fol. 23b	الصلة	Fol. 11b	الطهارات
Fol. 63b	الصيام	Fol. 50b	الزكوة
Fol. 91a	البيوع	Fol. 73a	الحج
Fol. 174b	الجنايات	Fol. 148b	النكاح

Each of these is divided into a number of bābs and bayāns. Every section begins with an account of the respects in which the madhhabs agree upon the subject treated in it (each introduced by *واجتمعوا على*), following which comes an account of the points on which the madhhabs differ (each introduced by *واختلفوا*).

End:

وَالْمَفْهُومُ مِنْ هَذَا أَنَّ السَّلَامَةَ مِنْ مَوَاطِنِ الْاِخْتِلَافِ  
بَيْنَ الْإِمَامَاتِ بِمَا اجْتَمَعُ عَلَيْهِ وَمِنْ رَوْيِ طَبِيعَةِ  
أَوْ اصَابَةِ ارَادَ بَعْضِ الْإِمَامَاتِ

No other copies appear to be recorded.  
? H. Kh.

#### G. FURŪ' (SHĪ'AH)

1781

4423. Foll. 288; 9 $\frac{3}{4}$  × 5 $\frac{3}{4}$  in.; ll. 21; sloping naskhī; rubrications; worm-eaten; 17th century.  
[Ameer Ali.]

#### نهاية الأحكام في الفقه

Nihāyah al-ahkām fī 'l-fiqh.

A manual of Shī'ah furū' by Muḥammad b. Hasan b. 'Alī al-Ṭūsī (d. 460/1067; cf. *Qisāṣ al-'ulamā'*, no. 100; I'jāz Husain, no. 3348; Browne IV, p. 405; Brockelmann I 405), known as "*Shaikh al-Tā'ifah*", the author of the well-known fihrist of Shī'ah books.

Beginning:

الحمد لله مسحق الحمد وموجهه وصلى الله  
علي خيرته من خلقه محمد الخ

The work, which is in two parts (fol. 1–140a, 140b–288), comprises the following kitābs (each with several bābs):

Fol. 58b	الصلة	Fol. 1b	[الصلة]
Fol. 78b	[باب] الزكوة	Fol. 68a	[باب]
Fol. 111a	الحج		الحج
Fol. 116a	الجهاد وسيرة الإمام		الجهاد وسيرة الإمام
Fol. 128a	الشهادات	Fol. 124a	الشهادات
Fol. 140b	المكاسب	Fol. 135a	المكاسب
Fol. 190a	الطلاق	Fol. 169a	الطلاق
Fol. 213a	الإيمان الخ	Fol. 207a	الإيمان الخ
Fol. 255a	الحدود	Fol. 224a	الوصايا

End:

كَانَ عَلَيْهِ ضَمَانَهُ فَانْ اتَّلَفَهُ عَلَيْهِ وَكَانَ قَدْ اظْهَرَهُ  
لَمْ يَكُنْ عَلَيْهِ شَيْءٌ عَلَى حَالٍ

No other manuscript copies appear to be recorded. Lithographed in the *Jawāμ' al-fiqhiyyah* Tīhrān 1276/1859–60.  
I'jāz Husain, no. 3348.

1782

Foll. 210; 12 × 6 $\frac{1}{2}$  in.; ll. 19; nastā'līq; rubrications; numerous passages overlined red; date (fol. 167b) 1257/1841. [DELHI 608]

# تهذيب الاحكام

## Tahdhīb al-ahkām.

A commentary, here left uncompleted, upon the *kitāb al-ṭahārah* and part of the *kitāb al-salāḥ* of the *رسالة المقدمة*, a *Shī'ah* treatise upon *furū'* (with a section on *uṣūl*) by شيخنا *Abū 'Abd Allāh, Muḥammad b. Muḥammad al-Baghdādī*. The author of the commentary is *Muhammad b. Hasan b. 'Alī al-Tūsī* (d. 458/1066 or 460/1068; cf. *I'jāz Ḥusain*, no. 726).

Beginning:

الحمد لله ولی الحمد ومستحقه وصلوته على  
خديته من خلقه محمد واله وسلم تسلیمها الخ

The chapters comprised in the work are as follows:

- |           |                                |
|-----------|--------------------------------|
| Fol. 2b   | باب الاصدات الموجبة الطهارة    |
| Fol. 9a   | باب الطهارة من الاصدات         |
| Fol. 18b  | باب صفة الوضوء الخ             |
| Fol. 36b  | باب الاغسال المفترضات          |
| Fol. 41b  | باب حكم الجنابة الخ            |
| Fol. 52b  | باب حكم الحيض                  |
| Fol. 75a  | باب المحدث بالبول الخ          |
| Fol. 75b  | باب المياه                     |
| Fol. 82a  | باب تطهير المياه               |
| Fol. 88b  | باب تطهير الثياب الخ           |
| Fol. 123a | ابواب الزيادات في كتاب الطهارة |
| Fol. 169b | كتاب الصلوة                    |
| Fol. 170a | باب المسنون من الصلوة          |
| Fol. 173a | باب فرض صلوة السفر             |
| Fol. 173b | باب نوافل الصلوة في السفر      |
| Fol. 175a | باب اوقات الصلوة الخ           |
| Fol. 186b | باب الاذان والاقامة            |
| Fol. 190a | باب عدد فضول الاذان            |
| Fol. 192a | باب كيفية الصلوة               |

End (in present manuscript):

قال كتبت الى ابى الحسن عليه السلام فى  
سجدة الشكر فكتب الى ماية مرة شکرا شکرا وان

شئت عفوا عفوا عنه عن عده من اصحابنا عن  
محمد بن محمد بن عيسى عن على بن الحكم ..

For other copies see Manchester 186; Berlin 4785-6.

*I'jāz Ḥusain*, no. 726.

## 1783

Foll. 254, defective at end;  $12\frac{1}{2} \times 8\frac{1}{8}$  in.; ll. 13; *nasta'līq*; rubrications; broad margins containing numerous comments; 19th century. [DELHI 605]

# شرائع الاسلام

## Sharā'i' al-Islām.

(The title مختصر النافع on the back of the book is incorrect, disagreeing with what appears in the colophon.)

A well-known and popular treatise on *Shī'ah furū'* by *Najm al-Dīn Abū 'l-Qāsim Ja'far b. Ḥasan b. Yāḥyā b. Sa'īd al-Hillī* (d. 676/1277; cf. *I'jāz Ḥusain*, no. 1703; Brockelmann i 406; Bankipore xix (ii), p. 131; but cf. *Qisās al-'ulamā* which gives the date as 726/1325 (Browne iv, p. 405)). The work is divided into four parts (the first being here called جزء and the remainder قسم). The first qisīm of the first *juz'* and the end of the last are missing here.

Beginning (of the present manuscript):  
القسم الثاني في العقود وفيه خمسة عشر كتاباً  
كتاب التجاره وهو مبني على فصول فيما يكتسب به  
وينقسم الى محمر ومكتوه الخ

The remaining three parts are:

- |           |                           |
|-----------|---------------------------|
| Fol. 92a  | كتاب النكاح               |
| Fol. 135b | القسم الثالث في الإيقاعات |
| Fol. 206a | القسم الرابع في الاحكام   |

End (as here extant):

وكذا لو كانت مسننه جمعته فقضى [sic] شجرها  
وأصلحها وكذا لو قطع عنها المياه ...

For other copies see Brit. Mus. 1607<sup>1</sup>; Bankipore xix (ii), nos. 1896-1900; Aṣa-

<sup>1</sup> See E. Edwards in *A Volume of Oriental Studies presented to E. G. Browne*, no. 60, p. 145.

fīyah, p. 1180; Rāmpūr 245; Leiden 1792. Printed at Calcutta 1839; lithographed Tīhrān 1274/1857-8, 1310-14/1892-7, etc.; Lucknow 1897-9. Translated by Quarry (*Droit Musulman. Recueil de lois concernant les Musulmans Schyites*. Paris 1871-2).

I'jāz Ḥusain, no. 1703.

## 1784

Foll. 133, beginning defective;  $11\frac{3}{4} \times 8$  in.; ll. 19; naskhī and nastā'īq in a variety of hands; rubrications; some interlinear translations and comments in Persian; foll. 58-101 on blue paper; 19th century. [DELHI 607]

### Sharā'i' al-Islām.

The two qisms of the first part of the work by Najm al-Dīn al-Muhaqqiq al-Hillī.

## 1785

Foll. 167;  $12 \times 8\frac{3}{8}$  in.; ll. 19; neatly-written naskhī; rubrications, though many are lacking; some marginal and interlinear comments in the earlier folios; date 1239/1824. [DELHI 679]

### Sharā'i' al-Islām.

The third part of the work by Najm al-Dīn al-Muhaqqiq al-Hillī, containing the kitābs from *nikāh* to *diyāt*.

## 1786

Foll. i+1-148;  $8 \times 4\frac{5}{8}$  in.; ll. 17; small naskhī, first folio in a different hand; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 728a]

### المختصر النافع al-Mukhtaṣar al-nāfi'

\* A brief manual of *Shī'ah furū'*, being an epitome of the *Sharā'i' al-Islām* by the same author, Najm al-Dīn Abū 'l-Qāsim Ja'far b. Hasan b. Yaḥya b. Sa'īd al-Hillī, known as "Al-Muhaqqiq al-Hillī" (d. 676/1277; cf. I'jāz Ḥusain, nos. 1703 and 2798. Browne iv, p. 405, quoting *Qisāṣ al-'ulamā'*, no. 89—فَطَّ—says he died in 726/1325. *Raudāt al-Jannāt*, p. 148 *ad fin.*, quotes both dates, but favours 726).

Beginning:

الحمد لله الذي صغرت في عظمته عباده العابدين  
وحرصت عن ادراك شكر نعمته السنة الخادمين\*

The work comprises the following kitābs:

Fol. 10a	الصلوة	Fol. 1a	الطهارة
Fol. 31a	الخمس	Fol. 26a	الرخوة
Fol. 36b	الحج	Fol. 35b	الاعتكاف
Fol. 68b	الرهن	Fol. 57b	التجارة
Fol. 71a	الصلح	Fol. 69b	الحجارة
Fol. 71b	المضاربة	Fol. 71b	الشركة
Fol. 74a	الإجارة	Fol. 72b	المزارعة
Fol. 76a	الوقوف	Fol. 75a	الوكالة
Fol. 78b	الوصايا	Fol. 78a	السق والرمایة
Fol. 94b	الطلاق	Fol. 81a	النكاح
Fol. 100a	اللعان	Fol. 97a	الخلع
Fol. 102a	التدبیر	Fol. 101a	العتق
Fol. 105b	الإيمان	Fol. 104a	الإقرار
Fol. 107b	الصيد	Fol. 106b	التنور
Fol. 114b	اللقطة	Fol. 112b	الشفعۃ
Fol. 124b	القضاء	Fol. 116a	المواريث
Fol. 141b	الديات	Fol. 136a	القصاص

End:

ونسال الله سبحانه ان يجعلنا من شكر عمله وغفر  
زنه وجعل الى الجنة منقلبه ومنتقله انه لا يخيب  
من ساله ولا يخسر من امله\*

For other copies see Brit. Mus. Suppl. 332; Āṣafīyah, p. 1182; Bankipore xix (ii), nos. 1905-6; Leiden 1794-5. Lithographed Delhi n.d.; Lucknow 1301/1884, with the *Sharh al-Kabīr* of Tabātabā'i, Tīhrān n.d. I'jāz Ḥusain, no. 2798.

## 1787

Foll. 252;  $10\frac{5}{8} \times 6\frac{7}{8}$  in.; ll. 12; large irregular naskhī; rubrications; scattered marginal and interlinear comments; date 1098/1687.

[DELHI 729]

### al-Mukhtaṣar al-nāfi'

Another copy of the work by al-Muhaqqiq al-Hillī.

## 1788

Foll. 142, lacuna between 57 and 58;  $9\frac{1}{2} \times 7\frac{7}{8}$  in.; ll. 22; clear naskhi; rubrications not provided; worm-eaten; many margins cut; 17th century (the date 1130/1718 appears on the fly-leaf).

[DELHI 535]

## حاشية على شرائع الإسلام Hāshiyah 'alā Sharā'i' al-Islām.

A commentary on a well-known work of *Shī'ah furū'*, viz. Najm al-Dīn al-Muhaqqiq al-Hilli's *Sharā'i' al-Islām*. According to I'jāz Husain (no. 890) and Aṣafiyah, p. 1180, the commentary is the work of 'Alī ibn Muhammad ibn Ḥasan ibn Zain al-Dīn al-Āmilī (d. 1103/1691-2; cf. *Raudāt al-jannāt*, p. 44). The fly-leaf, however, ascribes the work to Shaikh 'Alī (ibn) 'Abd al-'Alī (al-Karakī; d. 940/1533), an ascription which is apparently supported by other evidence (cf. Bankipore xix (ii), p. 134 f.) but cannot be sustained. See next entry.

Beginning:

الحمد لله رب العالمين والصلوة على سيدنا محمد  
وآله الطيبين [sic] الطاهرين وبعد الخ

The passages of the *Sharā'i'* are introduced by قوله.

End:

لأن الشي قد يكون معاملة وبلا حظة شى آخر  
يكون عبادة قوله:

For another copy see Bankipore xix (ii), no. 1904; Aṣafiyah, p. 1180.  
I'jāz Husain, no. 890.

## 1789

Foll. 451, defective at end;  $12\frac{1}{4} \times 8$  in.; ll. 21; nasta'līq; few rubrications; scattered marginal comments; 18th century.

[DELHI 606]

## تعليق على شرح شرائع الإسلام Ta'liq 'alā sharḥ Sharā'i' al-Islām.

An appendix by the grandson (or great-grandson) of Zain al-Dīn al-Āmilī, al-

Shahīd al-Thānī—i.e. probably Muham-mad b. Hasan b. Zain al-Dīn al-Āmilī (fl. 11th/17th century)—to his (Zain al-Dīn's) commentary on the *Sharā'i' al-Islām*, a work on *Shī'ah furū'*.

Beginning:

الحمد لله المحمود لآدئه المشكور لعمائه المعبد  
لكماله المرهوب لجلاله الخ

The passages of the original text are introduced by قوله.

The following kitābs are comprised in the present manuscript:

ك' الطبارة	Fol. 2a
ك' الصلة	Fol. 139b Part i
الحمد لله	Part ii (beginning):
حمساً كثيراً كمما هو اهلها	Fol. 238a
ك' الزكوة	Fol. 327a

End (as here extant):

فلا يلزم من ثبوت الحكم هناك بوجود الدلالة  
ثبوته هنا مع عدمها تفريع لو وظي المجنون زوجته  
وهي صاحبة فان طاونته ...

No other copies appear to be recorded.  
Not noted in I'jāz Husain.

## 1790

3821. Foll. 494;  $10\frac{3}{4} \times 7\frac{1}{2}$  in.; ll. 29; small clear and regular naskhi; rubrications; margins ruled blue and gold, headings in blue ink; some folios damp-stained and injured; date 954/1547; copyist, 'Abd Allāh b. Naṣr Allāh.

[Purchased 5 February 1913]

## مختلف الشيعة في أحكام الشريعة Mukhtalif al-Shī'ah fī aḥkām al-sharī'ah.

A treatise in seven parts containing arguments and decisions on questions of *furū'*. Each case is decided by the opinions of the author, Abū 'l-Manṣūr Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar "al-'Allāmah al-Hilli" (d. 726/1325; cf. I'jāz Husain, no. 2799; Browne IV, p. 356; Brockelmann II 164).

Beginning:

الحمد لله محق الحق ومظہر وقائع الباطل  
ومدمره الخ

The work comprises the contents of a manual of *Shī'ah furū'* set out in kitābs, each divided into bābs and again into faṣls, and with the various questions which are to be discussed introduced by مسئلة.

End:

نقول ان كان للسحر حقيقة يصح باعتبارها التائير  
وجب القود والا فلا، ولكن هذا آخر ما اردنا اثباته  
في هذا الكتاب مقتضرين عليه الخ

For other copies see *Āsafiyah*, p. 1182.  
Lithographed Persia 1324/1906.  
I'jāz Husain, no. 2799.

## 1791

3822. Foll. 259; 16 x 9 in.; ll. 31; clear regular naskhī; rubrications; finely illuminated 'unwāns on foll. 1b, 54b, 94 (especially good, with margins decorated), 169 and 205; capitals in gold or red; margins ruled in blue, red and gold; some folios damaged by insects; 15th century (seals bearing the legend لطف وقف الله and the date 805/1402-3 appear on foll. 94a, 143a, 164a and elsewhere). [Purchased 5 February 1913]

**تذكرة الفقهاء في الفقه**

*Tadhkirah al-fuqahā (fī 'l-fiqh).*

Part of a compilation of decisions made according to Qur'ān and Sunnah on questions of *Shī'ah* law, by Hasan b. Yūsuf b. 'Ali Ibn al-Muṭahhar al-Hillī (d. 726/1325; cf. preceding no.). It is said to have been completed in 719/1318 (cf. the colophon of no. 1792 following). The complete work is divided into four main divisions each called a قاعدة, which is subdivided further into numerous sections.

Beginning (of the present portion):

كتاب الزكوة وفيه ابواب الباب الاول في زكوة  
المال وفيه مقاصد المقصود الاول في الشواطئ مقدمة  
الزكوة لعنة النمو والطهارة وشرع الحق الواجب في  
المال الخ

The present manuscript comprises the following kitābs:

Fol. 54b الصوم Fol. 1b الزكوة

These together form the 4th volume of the whole work.

Fol. 94b. Comprising vols. 5 and 6 الحج

Fol. 205b. Comprising vol. 7 الجهاد

End:

بل يقصد الدفاع عن نفسه وعن الاسلام ومتى  
قبل المراقب شهيداً

For other copies see Asiatic Society of Bengal, Government Collection 1903-7, nos. 174-6 (? complete); Būhār II, no. 180 (part containing kitābs *tahārah* and *salāh*). Lithographed Persia ? 1880. (See Fulton, *Suppl. Catalogue of Arabic Books in the British Museum*, col. 420-1.)

I'jāz Husain, no. 507.

## 1792

4560. Foll. 284 (beginning defective), in two parts, 1-127 and 128b-284; 9½ x 7 in.; ll. 23; small cursive naskhī; rubrications, margins ruled; copious comments on margins of some folios; 18th century (the date in the colophon purports to read خمس وثمانين و... but that appears to have been altered from خمس وثمانين و...). [Purchased 12 May 1936]

*Tadhkirah al-fuqahā.*

Another copy of part of the work of Ibn al-Muṭahhar al-Hillī. It comprises the fifth juz', made up of the first two maqṣads of the *kitāb al-hajj*, and the sixth juz', made up of the second part of the *kitāb al-hajj* and the whole of the *kitāb al-jihād* (beginning on fol. 185b).

The colophons read:

تم الجزء الخامس من كتاب تذكرة الفقهاء في  
سادس شهر رمضان المبارك من سنه ثمان عشرة  
وسبعمائة بالحله على يد مصنف الكتاب حسن بن  
يوسف بن مطهر الحلبي اهانه [sic] الله على طاعته  
ويتلوه في الجزء السادس بعون الله المقصود الثالث  
في افعال الحج الخ

Fol. 127b

...بن المطهر الحلى اعانه الله على طاعته وفرغ  
من تصنيفه وكتابه في ثانى عشر شهر ربیع الاول من  
سنه تسع عشر وسبعينه بالحل [sic] الخ  
Fol. 284b

No other manuscript copies appear to be recorded.

Printed Tahrān 1329/1911.  
I'jāz Husain, no. 446.

## 1793

Foll. 104—some lacking at the end;  $7 \times 4\frac{1}{2}$  in.; ll. 13; cursive, partially vocalised naskhī; rubrications; some marginal comments; somewhat damaged by insects; 16th century. [DELHI 508]

### تبصرة المتعلمين في أحكام الدين

Tabṣirah al-muta'allimīn  
fī aḥkām al-dīn.

A text-book of fiqh “for beginners and students”, which in addition to setting out the “essential” duties recounts the acts which are “recommended” and those which are “disapproved” and supplies the answers to a number of questions arising out of these matters. The author’s name is not given, but he is Hasan ibn Yūsuf Ibn al-Muṭahhar al-Hilli (d. 726/1325; cf. no. 1790).

Beginning:

الحمد لله القديم سلطانه العظيم شأنه الواضح [sic]  
برهانه المنعم على عباده بارسال آنيائه الخ

The work comprises the following kitābs:

Fol. 12a	الصلوة	Fol. 1b	الطهارة
Fol. 30b	الصوم	Fol. 25b	الزكوة
Fol. 47b	الجهاد	Fol. 34b	الحج
Fol. 58a	الاجارة	Fol. 50b	المتاجر
Fol. 70b	البهيات	Fol. 64a	الديون
Fol. 83a	الفرق	Fol. 74b	النکاح
Fol. 88b	الإيمان	Fol. 86b	العنق
Fol. 93b	الميراث	Fol. 90b	الصيد
Fol. 99b	القضا والشهادات والحدود		

End (as here extant):

الخامسة، من تزوج بامة على حرة مسلمة فوطمها  
قبل الاذن كان عليه ثمن حد الزاني ومن زنا...

## 1794

Foll. 218—lacking fol. 2 and an uncertain number of folios at the end;  $8 \times 4\frac{3}{4}$  in.; ll. 18; clear naskhī; rubrications; marginal comments; illuminated ‘unwān; paper of various colours; 19th century. [DELHI 490]

### ارشاد الادهان [إلى أحكام الایمان]

Irshād al-adhhān [ilā aḥkām al-īmān].

A treatise dealing with numerous points of Shī'ah law—according to I'jāz Husain, no. 170, no less than 15,000 questions are touched upon—by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn 'Alī Ibn al-Muṭahhar al-Hilli (d. 726/1325; cf. no. 1790), who compiled it for his son Muḥammad.

Beginning:

الحمد لله المتفقد بالقدم والدؤام والمنزه عن  
مشابهة الاعراض والاجسام الخ

The treatise has most of the usual sections contained in works devoted to furū' as follows:

كتاب الطهارة	First paragraphs missing
كتاب الصلوة	Fol. 26a
كتاب الصوم	Fol. 39a
كتاب الجهاد	Fol. 61b
كتاب المتجار	Fol. 91b
كتاب الديون	Fol. 76a
كتاب العطایا	Fol. 114b
كتاب النکاح	Fol. 105b
كتاب العتق	Fol. 143a
كتاب الفرق	Fol. 132a
كتاب الصيد	Fol. 164b
كتاب القضاء	Fol. 158a
كتاب الحدود	Fol. 188b
كتاب الجنایات	Fol. 172b
كتاب الديات	Fol. 210a
	Fol. 197a

End (as here extant):

...والوجه واحد وفي البدن بنسبة دية العضو  
المجروح من دية الرأس،

For other copies see British Museum<sup>1</sup>; Aṣafiyah, p. 1180; Rāmpūr, no. 11; Bankipore xix (ii), no. 1907; Berlin 4590-1. I'jāz Husain, no. 170.

## 1795

Foll. 256; 9 $\frac{7}{8}$  × 5 $\frac{1}{8}$  in.; ll. 18; legible naskhī; rubrications; numerous marginal comments; a much-used copy; date 1255/1839. [DELHI 491]

### *Irshād al-adhhān.*

Another copy of the work by Jamāl al-Dīn Ḥasan ibn Yūsuf al-Hillī.

End (missing in no. 1794):

فِيهَا خلاصة ما أفرنَاهُ فِي هَذَا الْكِتَابِ وَمِنْ اِرَادَةِ  
الْتَّطْوِيلِ بِذِكْرِ الْفَرْوَنَةِ وَالْاِدَةِ وَذِكْرِ الْخَلَافَ فَعَلَيْهِ  
بِكَتَابِنَا الْمُسَمَّى بِمِنْتَهِيِ الْمُطَلَّبِ فَانْهَى بِلِغَةِ الْغَایَةِ  
وَتَجَازَّ النَّهَايَةَ وَمِنْ اِرَادَةِ التَّوْسُّطِ فَعَلَيْهِ بِمَا أفرنَاهُ فِي  
الْتَّحْرِيرِ أَوْ تَذْكُرِ الْفَقَهَاءِ أَوْ قَوْاعِدِ الْحُكَمِ أَوْ غَيْرِ  
ذَلِكَ مِنْ كِتَابِنَا وَاللَّهُ الْمُوْقَدُ الْخَ

## 1796

Foll. 189; 9 $\frac{1}{4}$  × 5 $\frac{3}{8}$  in.; ll. 17; Persian naskhī; rubrications; marginal comments; earlier folios damaged; date (?) 1020/1611. [DELHI 492]

### *Irshād al-adhhān.*

Another copy of the work by Jamāl al-Dīn Ḥasan ibn Yūsuf al-Hillī.

## 1797

Foll. 242-283; 11 $\frac{3}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī; rubrications; slightly worm-eaten; 18th century (?) date 1162/1749. [DELHI 719aa]

مسائل مهنا بن سنان  
Masā'il Muhannā ibn Sinān.

Replies written by Jamāl al-Dīn Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar al-Hillī (d. 726/1325; cf. I'jāz Husain, no. 355, etc.; Browne IV 356) to questions on religion and

ritual propounded by Muḥannā b. Siñān b. 'Abd al-Wahhāb al-Ḥusainī, who came to Baghdād from Medina in order to consult al-Hillī. The replies would appear to have been first written in 719/1319 (cf. fol. 269b) and edited in 803/1401 (cf. the colophon).

Beginning:

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَوَتُهُ عَلَىٰ خَاتَمِ  
النَّبِيِّنَ وَسِيدِ الْأُولَئِينَ وَالْآخَرِينَ وَعَلَىٰ آلِهِ الطَّاهِرِينَ  
وَسَادَةِ الْخَلَاقِ الْخَ

The questions and answers are introduced by ما يقول and جواب respectively.

The three parts into which the work is divided end respectively on foll. 268a, 274a and 278b.

End:

لَوْ كَانَ فِيهَا لِغَيْرِهِ أَقْلَ حَزْءٍ مِنْهَا كَانَتْ بِاسْرَهَا  
حَرَاماً يُكَوِّنُ التَّحْلِيلَ مُبِيحاً لِلْجَمِيعِ هَذَا وَنَحْوُهُ  
صُورَةُ الْمَنَامِ

Colophon:

تَمَ الْقَسْمُ ثَالِثٌ وَهُوَ تَبَيْنَ الْمَسَالِيلِ فِي الْخَامِسِ  
مِنْ شَهْرِ رَمَضَانَ سَنَةِ ثَلَاثَةِ وَثَمَانِيَّةِ هَجْرِيَّةٍ

No other copies appear to be noted.  
I'jāz Husain, no. 2887.

## 1798

Foll. 511; 11 $\frac{3}{4}$  × 8 $\frac{5}{8}$  in.; ll. 19; well-written naskhī; rubrications—many of the earlier ones omitted; numerous marginal and interlinear comments on the earlier folios; 19th century. [DELHI 654]

قواعد الاحكام في معرفة  
الحلال والحرام

Qawā'id al-ahkām fī ma'rifa  
al-halāl wa'l-ḥarām.

A work on *Shī'ah furū'*, by Jamāl al-Dīn Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar al-Hillī ("al-'Allāma al-Hillī") (d. 726/1325; cf. no. 1790 *supra*), who in it set down decisions covering the whole range of the law, for the benefit of his son Muḥammad.

<sup>1</sup> Cf. E. Edwards in *A Volume of Oriental Studies presented to E. G. Browne*, no. 65, p. 146.

## Beginning:

الحمد لله على سوابع النعماء وترادف الآلاء  
المتفضل بارسال الانبياء الخ

Most of the kitābs usual in a work on furū' are to be found here, from *fakhrāh* to *jināyāt*, each with numerous subdivisions.

## End:

واصلاح ما تجده من الخلل والقصاص والخطأ  
والسيان هذه وصيتي المك والله خليفي علىك  
والسلام عليك الخ

For other copies see Brit. Mus. Suppl. 333 and Handlist, p. 23; Berlin 4789 (with anonymous commentary); Leiden IV 162. The *kitāb al-matājir* of the work was printed separately with a commentary, Cairo 1323/1905.

I'jāz Husain, no. 2292.

## 1799

Foll. 373, defective at end, lacunae between 41 and 42 and between 43 and 44, 244 is wrongly inserted and numbered;  $10\frac{1}{4} \times 7\frac{3}{8}$  in.; ll. 20; naskhī, in a variety of hands; rubrications; numerous marginal and interlinear comments in earlier folios; slightly worm-eaten; 18th century. [DELHI 655]

*Qawā'id al-ahkām fī ma'rifaḥ  
al-halāl wa'l-harām.*

Another copy of the work by al-'Allāmah al-Hillī. It lacks the end part of the *kitāb al-jināyāt*.

## 1800

3823. Foll. 2b-439;  $10\frac{1}{4} \times 7\frac{3}{8}$  in.; ll. 18; nasta'līq, with points frequently omitted; rubrications; many folios injured by damp and insects; date 1071/1660-1 (the last folio in a different hand and dated 1204/1789-90).

[Purchased 5 February 1913]

*Qawā'id al-ahkām fī ma'rifaḥ  
al-halāl wa'l-harām.*

Another copy, ending with the *kitāb al-hudūd*, of the work by al-'Allāmah al-Hillī.

(Fol. 2a contains the beginning of a work entitled جامع الفوائد في شرح خطبة القواعد of unknown authorship.)

## 1801

Foll. 492 (in two parts; 1-186, 187-end, which is defective);  $13\frac{1}{4} \times 8\frac{3}{4}$  in.; well-written naskhī, although points are sometimes omitted, in two hands; margins ruled; occasional marginal comments; much worm-eaten and binding entirely destroyed; date of first part (fol. 186a) 988/1580, second part not much later. [DELHI 496]

ايضاح الفوائد في شرح  
مشكلات القواعد  
Idāh al-fawā'id fī sharh  
mushkilāt al-Qawā'id.

A voluminous commentary by Fakhr al-Dīn Muḥammad ibn Ḥasan ibn Yūsuf ibn al-Muṭahhar al-Hillī (d. 771/1370; cf. I'jāz Husain, no. 349) on his father's treatise dealing with *Shī'ah furū'*, the *Qawā'id al-ahkām fī masā'il al-halāl wa'l-harām*. The work was begun, and the first part completed, in 724/1324, but the whole was not completed until after his father's death in 726. (I'jāz Husain, loc. cit., calls the work *Idāh al-Qawā'id*.)

## Beginning:

الحمد لله ذي العزة والبقاء والمقدرة والعلاء والمجيد  
وأنبئريء وأسلطاني القاهر وأعز الباهر الخ

The passages of the text are introduced by قال قدس قال دام ظله in the first part and قال الله سره in the second, and the passages of the commentary by أقول. The following kitābs, each with a number of faṣls, are marked:

Fol. 10a	الصلوة	Fol. 1b	الطهارة
Fol. 35a	الصوم	Fol. 25a	الزكوة
Fol. 55b	الجهاد	Fol. 43b	الحج
Fol. 62a			المتاجر
Fol. 98b	الإمانت	Fol. 81a	الدين
Fol. 140b			الوقوف والعطايا
Fol. 276b	العتق	Fol. 187a	النکاح
Fol. 298b			الفرقى
Fol. 345b			الإيمان وتواعيها
Fol. 370a			الصيد والذبائح
Fol. 442b	الحدود	Fol. 383a	الغرايف

The end is defective and the last extant section begins:

باب لو قتل الذمى مسلماً والقرب وجوب الكفارة  
عليه الخ

No other copies appear to be recorded.  
I'jāz Husain, no. 349.

## 1802

Foll. 396—original foll. 239 and 242 missing;  $14 \times 8\frac{3}{4}$  in.; ll. 27; nastā'liq in two different hands; rubrications; slightly worm-eaten; 18th century (seal on fol. 1a bears the date 1218/1803).

[DELHI 517]

## جامع المقاصد [في شرح القواعد]

Jāmi' al-maqāṣid [fī sharḥ al-Qawā'id].

The first two parts (foll. 4–174, 175–396) of a commentary on Hasan b. Yūsuf b. al-Muṭahhar al-Hilli's *Qawā'id al-ahkām*, by 'Alī b. 'Abd al-'Alī al-Karakī (d. 940/1533; see references in Bankipore xix (ii), p. 139—I'jāz Husain, no. 764, gives the date as 945/1538). The title جامع القواعد written in pencil on the fly-leaf is incorrect.

Beginning:

الحمد لله العلي الكبير الحكيم الخبر العليم القدير  
الذى خلق بقدرته و Miz' ذوى العقول بمعرفته الخ

The passages of the original text are introduced by قوله and the following kitābs are marked:

ك' الصلوة	Fol. 46
ك' الصوم	Fol. 135a
ك' المتجمر	Fol. 175b

End:

واما ان نقى دعواه عن نفسه فقط ولم يتعرض  
لنقى اصل الملك فانه يستحق الشفعة لحصول  
المقتصى بشوتها والله اعلم بالصواب، يتلوه كتاب  
المقصد الثالث في احياء الموات،

For other copies see Bankipore xix (ii), nos. 1912–14.

I'jāz Husain, no. 764.

L. A. M.

## 1803

Foll. 289 (fol. 106 is misnumbered);  $9\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 26; small naskhī; rubrications; rare marginal notes; later folios damaged by insects and damp; date 993/1585 (given on fol. 170a). [DELHI 600a]

## جامع المقاصد [?]

[?] Jāmi' al-maqāṣid.

Two parts (foll. 2–170a, 174a–290) of a commentary—apparently the جامع المقاصد by 'Alī b. 'Abd al-'Alī al-Karakī (cf. no. 1802)—on Hasan b. Yūsuf al-Hilli's قواعد الاحكام في مسائل الحلال والحرام, which a note on the fly-leaf attributes to "Shaikh 'Alī".

Beginning:

المقصد الثالث في احياء الموات قال في التحرير  
الموات هو ما لا ينتفع به لعطاته اما لقطع الماء  
عنه او لاستيلاء الماء عليه الخ

The passages of the original text are introduced by قوله. The following chapters are comprised in the work:

Fol. 12b	كتاب الاجارة وتوابعها
Fol. 52b	المقصد الثاني في المزارعة
Fol. 58b	المقصد الثالث في المساقاة
Fol. 67b	المقصد الرابع في الشركه
Fol. 76b	المقصد الخامس في القراض
Fol. 100a	المقصد السادس في الوكالة
Fol. 138a	كتاب الوقوف والعطايا
Fol. 160a	الفصل الثاني في الصدقة
Fol. 160b	الفصل الثالث في الببة

The second part, beginning:

الحمد لله رب العالمين والصلوة والسلام على سيد  
الأنبياء وآشرف المرسلين الخ

commences on fol. 174a.

Fol. 174a	المقصد الثالث في الاقرار
Fol. 209b	المقصد الرابع في الوصايا

In addition, the second maṭlab or faṣl of each section is headed في الاحكام.

End:

ابي عبيده والفضل في الصحيح عن الباقي في  
رجل تزوج امراة فدخل بها واردها ثم مات [عنها]  
فادعه،

### 1804

Foll. 1-28;  $8\frac{1}{4} \times 5\frac{1}{8}$  in.; ll. 8; ornate naskhī, vocalised on foll. 1-5; rubrications; margins ruled; numerous interlinear and marginal comments; somewhat stained by damp and worm-eaten; 17th century. [DELHI 495a]

### الalfiyah [fi 'l-salāh]

al-Alfiyah.

A manual on the compulsory parts of the Shī'ah ritual of worship, purporting to touch on a thousand points, by al-Shaikh al-Shahid Muḥammad ibn Makki (d. 786/1384; cf. I'jāz Husain, no. 277).

Beginning:

الحمد لله رب العالمين [sic] والصلوة على أفضى  
المُرسَلين مُحَمَّدٌ وعترته الطاهريين الخ

The work comprises the following parts:

Fol. 1b مقدمة فالصلوة الواجبة افعال معروفة

Fol. 3a فصل (1) في المقدمات

Fol. 12a فصل (2) في المقارنات

Fol. 19a فصل (3) في المنافيات

Fol. 20b خاتمة

End:

ولو اطلق القضاء على صلوة الطواف والجنازة فمجاز  
وكذا النذر المطلق،

No copies appear to be recorded elsewhere.

I'jāz Husain, no. 277.

### 1805

Foll. 463-469;  $11\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 21; naskhī; rubrications; copious marginal and interlinear comments; slightly worm-eaten; date 1156/1743. [DELHI 719ww]

### al-Alfiyah [fi 'l-salāh].

Another copy of the work by Muḥammad ibn Makki, which is here called *al-Alfiyah fi 'l-salāh al-yāmīyah*.

### 1806

Foll. 134-163;  $11\frac{1}{4} \times 7\frac{1}{4}$  in.; ll. 7; large vocalised naskhī; rubrications; 19th century.

[DELHI 737f]

### al-Alfiyah [fi 'l-salāh].

Another copy of the work by Muḥammad ibn Makki.

### 1807

Foll. 470-485;  $11\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 21; naskhī; rubrications; scattered marginal and interlinear comments; slightly worm-eaten; date 1156/1743.

[DELHI 719xx]

### بيان المستحبات في الصلاة

Bayān al-mustahabbāt fi 'l-salāh.

A tractate on the recommended rites in Shī'ah worship, written by Muḥammad b. Makki (d. 786/1384; cf. no. 1804) to supplement his *Alfiyah*, which deals with the compulsory rites.

Beginning:

الحمد لله الذي ضمَّ النشر بجمع الشتات وارسل خير البشر بالبيانات الخ

The work comprises the same divisions as the *Alfiyah*.

End:

وبعد التسليم الحمد لله الذي قضى حاجتي واعطاني مسئلتي ثم يسجد سجدة

No other copies appear to be noted.

Not noted in I'jāz Husain.

### 1808

Foll. 48-139;  $6\frac{3}{4} \times 3\frac{5}{8}$  in.; ll. 14; small naskhī, in a Persian hand; rubrications; numerous marginal and interlinear comments in the earlier folios; date 1105/1693-4. [DELHI 676d]

## الموجز الحاوي لتحرير الفتاوى al-Mujiz al-hāwī li-tahrīr al-fatāwī.

The first quarter—dealing with *Ibādāt*—of a treatise on *Shī‘ah furū‘*, by Ahmad b. Muḥammad b. Fahad al-Hillī (d. 841/1437–8; cf. I‘jāz Ḥusain, no. 3212).

Beginning:

الحمد لله رب العالمين وصلي... وبعد فقد  
استخرت الله سبحانه وعملت هذا المختصر الخ

The work comprises the following *kitābs* (each with several *bābs*):

Fol. 73a الصلوة

Fol. 48b الطهارة

Fol. 129b الزكوة

End:

ولو كانت شاة جاز اخذها واعطاءه غيرها واعطائهم  
او غيرها لغيره وللمغافر بدل القيمة

No other copies appear to be recorded.  
I‘jāz Ḥusain, no. 3212.

## 1809

Foll. 327;  $7\frac{1}{4} \times 4\frac{1}{8}$  in.; ll. 20; small neat *naskhī*; rubrications; some injury from insects and damp; 18th century. [DELHI 609]

### شرح الموجز

#### Sharḥ al-Mujiz.

A commentary by an author unnamed—perhaps Muflīḥ b. Ḥusain al-Ṣammīrī (الصّمّيرى), who was a contemporary of ‘Alī b. ‘Abd al-‘Alī al-Karakī (d. 944/1537–8; cf. I‘jāz Ḥusain, no. 2000)—upon the textbook of cases decided on points of *Shī‘ah furū‘*, by Ahmad b. Muḥammad ibn Fahad al-Hillī (d. 841/1437–8), for whom see I‘jāz Ḥusain, no. 3212.

Beginning:

الحمد [sic] لله الذي انزل على عبده الكتاب  
وجعل شفيعاً لامته المرحومة يوم الحساب الخ

The passages of the original text are introduced by قوله and those of the commentary frequently by اقول [sic].

End:

وباقى فروع المسائل موكول الى كتب الفقه  
المبسوطة فمن اراد الاطلاع على تفصيلها  
وتتفصيلاها فليرجع اليها والحمد لله الخ

No other copies appear to be recorded.  
I‘jāz Ḥusain, no. 2000.

## 1810

Foll. 361 (some blank);  $9\frac{3}{4} \times 7\frac{3}{8}$  in.; ll. 20; small, partly vocalised *naskhī*, the first 7 foll. in a Persian hand; rubrications (omitted after fol. 327); Qur‘ānic passages overlined in red; marginal comments; date 984/1576. [DELHI 478]

### معارج المسؤول ومدارج المأمول

#### Ma‘ārij al-mas’ūl wa-madārij al-ma’mūl.

(The title-page calls it *معارج السبيل*)

The first volume of a work on *Shī‘ah fiqh*, preceded by a *muqaddamaḥ* on *Uṣūl*. The name of the author is not given, but he states that he was asked by Miqdād b. ‘Abd Allāh al-Suyūrī (? al-Najafī; c. 800/1397, for whom see Brockelmann II 199) to compile from his own Qur‘ānic commentary a manual of law based on the 500 or so of verses having a direct juristic significance. He calls this commentary *عيون التفسير* and a work of this name is attributed to Aḥmad ibn Muḥammad al-Sīwāsī, who died at some time after 880/1475 (see Brockelmann II 228 and the reference there to *Šaqā’iq al-Nūr māniyāḥ*) and who, from internal indications, may have been the author of the present work. He likens himself in the preface to Ḥarīrī who followed in the footsteps of al-Bādī’ al-Hamadānī.

Beginning:

الحمد لله الذي ادار رحى نظام العالم ببیوب  
رياح حكم احكام الشريعة المصطفوية الخ

The author says the work is divided into a muqaddamah, kitabs and a khātimah. The following occur in the present manuscript:

Fol. 2a	مقدمة
Fol. 38a	كتاب الطهارة
Fol. 151a	كتاب الركوة
Fol. 175b	كتاب الصوم
Fol. 283a	كتاب البيع
Fol. 307b	كتاب الصلح
Fol. 316a	كتاب الشركة
Fol. 321b	كتاب الاجارة
Fol. 321b	كتاب المضاربة
Fol. 318a	كتاب الوديعة

End:

وعنه لما قضى الله الخلق كتب كتابا فهو عنده  
فوق العرش ان رحمني سبقت غضبى قوله تع' لَيْسَ  
البَرُّ أَن تَوَلِّوْا وَجُوهُكُمْ قَبْلَ الْمُسْقِيْقِ وَالْمَغْرِبِ وَقَدْ مَرَّ  
تَفْسِيرُهَا تَمَّ الْجَلْدُ الْأَوَّلُ مِنَ الْكِتَابِ بِتَوْفِيقِ الْكَوَافِرِ  
الْوَهَابِ'

No other copies appear to be recorded.  
Not noted in I'jāz Husain.

## 1811

Foll. 114, defective at end;  $7\frac{3}{4} \times 4\frac{3}{4}$  in.; ll. 21; naskhi; rubrications; slightly worm-eaten; 18th century. [DELHI 595]

### شرح الجعفرية

Sharḥ al-Ja'fariyah.

A commentary by Abū Tālib Astarābādī on 'Alī b. 'Abd al-'Alī al-Karākī's treatise on the Shi'aḥ laws of worship, *al-Ja'fariyah* (for which see I'jāz Husain, no. 779).

Beginning:

الحمد لله الذي فضلنا على سائر الامم باعدل  
لاديان واوضح لنا شرائع الاسلام الخ

The following chapter-headings are provided:

Fol. 2a	مقدمة
Fol. 12a	باب في الطهارة
Fol. 32a	باب في مبحث التيمم

Fol. 68a	باب في بيان باقي مقدمات الصلوة
Fol. 74a	[الفصل الثالث] ستر العورة
Fol. 85a	[الفصل الخامس] القبلة
Fol. 109b	مبحث الركوع
Fol. 111b	مبحث السجود
Fol. 114a	مبحث تشهد

End (as here extant):  
...احديها ما ورد في رواية محمد بن مسلم  
والثانية ما يجي في رواية سورة بن كلبي وثالثة  
الاتيان بالتوحيد...

For another copy see As. Soc. Bengal (Ashraf Ali), p. 15.

Not noted in I'jāz Husain.

## 1812

Foll. 35b-37a;  $6\frac{3}{4} \times 4$  in.; ll. 14; cursive Indian naskhi; worm-eaten; 18th century. [DELHI 554]

### رسالة في الحج

*Risālah fi 'l-hajj.*

A brief essay on the virtues of performing the hajj. According to the colophon it was copied (?) or translated) from a treatise by al-Shahīd al-Thānī, i.e. Zain al-Dīn b. Ahmad al-Āmili (d. 966/1559 or a year earlier; cf. *Raudat al-jannāt*, p. 297; Brockelmann II 325).

Beginning:

اعلم ان الحج ركن عظيم من اركان الاسلام  
ومفهوم مشهور بين ذوى الافهام الخ

End:

وعن الصادق عليه السلام درهم واحد في الحج  
افضل من الفى درهم مما سواه من سبيل الله والبهية  
من بعضه الحج

No other copies appear to be recorded.  
Not noted in I'jāz Husain.

## 1813

Foll. 113-136;  $11\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 21; nasta'līq;  
rubrications; slightly worm-eaten; 18th century.  
[DELHI 719]

## التنبيهات العلية على وظائف الصلة القلبية

**al-Tanbihāt al-‘aliyah ‘alā wazā’if  
al-salāh al-qalbiyah.**

An essay upon the ritual and devotional requirements of worship, completed in 951/1545 by Zain al-Dīn ‘Alī b. Ahmad al-Shāmī al-‘Āmilī (d. 966/1559; cf. no. 1812 and I‘jāz Ḥusain, no. 712).

Beginning:

الحمد لله مطلع من اختاره من عباده الابرار على  
خفايا الاسرار الخ

The work comprises the following parts:

مقدمة فتشتمل على ثلاثة مطالب في تحقيق معنى	
Fol. 113b	القلب
Fol. 117a	فصل (1) في المقدمات
Fol. 120b	فصل (2) في المقارنات
Fol. 127b	فصل (3) في المنانيات

The *khātimah* of which the author speaks in his preface is not marked.

End:

واستعملنا بما علمناه واشركنا في ثواب من افعدناه  
فإن ذلك منه وبه وله وهو حسبنا الخ

For another copy see Gotha 771 (2).  
I‘jāz Ḥusain, no. 712.

## 1814

Foll. 1-25;  $7\frac{3}{8} \times 4\frac{1}{4}$  in.; ll. 15; neatly-written *naskhī*; rubrications; coloured papers; margins damp-stained; date 1073/1662-3. [DELHI 494a]

(الرسالة) الاثنا عشرية في الطهارة  
(al-Risālah) al-Ithnā-‘ashariyah  
fi ‘l-tahārah.

A treatise in 12 sections on questions of ritual purity according to the *Shī‘ah* rite, completed in 1020/1611 by Bahā’ al-Dīn

Muhammad b. Ḥusain al-Ḥārithī al-‘Āmilī (d. 1030/1621; cf. *Rauḍāt al-jannāt*, p. 533; a year later according to I‘jāz Ḥusain, no. 14; cf. also Brockelmann II 414). The work is sometimes known as *al-Tahāratīyah*.

Beginning:

اما بعد حمد الله على آلامه والصلة على سيد  
انبيائه وشرف اوليائه الخ

The sections (*maṭlabs*) of the treatise are as follows:

- |          |                           |
|----------|---------------------------|
| Fol. 2a  | (1) ما الطهارة            |
| Fol. 3b  | (2) كم الطهارة            |
| Fol. 4b  | (3) لم الطهارة            |
| Fol. 5b  | (4) يم الطهارة            |
| Fol. 6b  | (5) مم [sic] الطهارة      |
| Fol. 7b  | (6) على ما الطهارة        |
| Fol. 8b  | (7) متى الطهارة           |
| Fol. 9b  | (8) مما الطهارة           |
| Fol. 10a | (9) فيما الطهارة          |
| Fol. 10b | (10) ما مقدمات الطهارة    |
| Fol. 11b | (11) ما كيفية الطهارة     |
| Fol. 14b | (12) ما الذي يتبع الطهارة |

End:

او الحاجة يخاف فوقها واستصحاب الدراء البيض  
واطاله المكث لغير حاجة وادخال الحال شيئاً عليه  
اسمر الله او احد المعصومين سلم الله عليهم  
الخ

For another copy see Būhār II, no. 186.  
I‘jāz Ḥusain, no. 14.

## 1815

Foll. 143-212;  $6\frac{7}{8} \times 3\frac{3}{4}$  in.; ll. 6; clear *naskhī*; rubrications; slightly worm-eaten; 18th century.  
[DELHI 735d]

*al-Ithnā-‘asharīyah al-tahārīyah.*

Another copy of Bahā’ al-Dīn al-‘Āmilī’s work.

**1816**

Foll. 1-10<sup>a</sup>; 11<sup>1</sup>/<sub>4</sub> × 7<sup>3</sup>/<sub>4</sub> in.; ll. 21; naskhī; rubrications; 18th century. [DELHI 719<sup>a</sup>]

**al-Ithnā-'ashariyah fī 'l-tahārah.**

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

**1817**

Foll. 1-11; 11<sup>1</sup>/<sub>8</sub> × 6<sup>3</sup>/<sub>4</sub> in.; ll. 19; Indian nastā'līq; rubrications, some lacking; margins ruled; 19th century (? date 1252/1836-7). [DELHI 167<sup>a</sup>]

**al-Ithnā-'ashariyah al-tahāriyah.**

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

**1818**

Foll. 25<sup>b</sup>-55<sup>a</sup>; 7<sup>3</sup>/<sub>8</sub> × 4<sup>1</sup>/<sub>4</sub> in.; ll. 15; neatly-written naskhī; rubrications; coloured papers; slightly worm-eaten; 17th century. [DELHI 494<sup>b</sup>]

**(المقالة) الاثنا عشرية في****واجبات الصلوة اليومية**

(al-Maqālah) **al-Ithnā-'ashariyah fī wājibāt al-salāh al-yāumiyah.**

(Also called simply **الصلوية**; cf. I'jāz Husain, no. 14.)

A treatise, in 12 parts, on the ritual of daily worship, composed in 1012/1603-4 by Muhammad Bahā' al-Dīn al-Hārithī al-'Āmilī; cf. no. 1814).

Beginning:

الحمد لله الذي وفقنا الاهتماء بشريعة المسلمين  
وسيد الاولين والآخرين وهدانا اقتداء آثار اهل بيته

الائمة الخ

The 12 parts are as follows:

- |                      |                           |
|----------------------|---------------------------|
| Fol. 26 <sup>a</sup> | الافعال الواجبة اللسانية  |
| Fol. 29 <sup>a</sup> | الافعال الواجبة الجنانية  |
| Fol. 32 <sup>a</sup> | الافعال الواجبة الاركانية |
| Fol. 34 <sup>b</sup> | الافعال المستحبة اللسانية |
| Fol. 39 <sup>a</sup> | الافعال المستحبة الجنانية |

Fol. 41 <sup>a</sup>	الافعال المستحبة الاركانية
Fol. 44 <sup>a</sup>	التروك الواجبة اللسانية
Fol. 46 <sup>a</sup>	التروك الواجبة الجنانية
Fol. 48 <sup>a</sup>	التروك الواجبة الاركانية
Fol. 50 <sup>a</sup>	التروك المستحبة اللسانية
Fol. 51 <sup>b</sup>	التروك المستحبة الجنانية
Fol. 53 <sup>a</sup>	التروك المستحبة الاركانية

End:

واما احوج الحلقة الى رحمة الغنى محمد  
المشتهر ببهاء الدين العاملى وفعله للعمل فى يومه  
قبل ان يخرج الامر من يده والحمد لله اولا  
واخرا'

No copies appear to be recorded elsewhere.

I'jāz Husain, no. 14.

**1819**

Foll. 17-106; 6<sup>7</sup>/<sub>8</sub> × 3<sup>3</sup>/<sub>4</sub> in.; ll. 6; clear naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735<sup>b</sup>]

**al-Ithnā-'ashariyah al-salātiyah.**

Another copy of Bahā' al-Dīn al-'Āmilī's work on the requirements of daily worship.

**1820**

Foll. 18<sup>b</sup>-29<sup>a</sup>; 11<sup>1</sup>/<sub>4</sub> × 7<sup>3</sup>/<sub>4</sub> in.; ll. 21; naskhī; rubrications; some marginal comments; slightly worm-eaten; 18th century. [DELHI 719<sup>d</sup>]

**al-Ithnā-'ashariyah al-salātiyah.**

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

**1821**

Foll. 12-24; 11<sup>1</sup>/<sub>8</sub> × 6<sup>3</sup>/<sub>4</sub> in.; ll. 19; Indian nastā'līq; rubrications, some lacking; margins ruled; date 1252/1836. [DELHI (Persian) 167<sup>b</sup>]

**al-Ithnā-'ashariyah al-salātiyah.**

Another copy of the work on *Salāh* by Bahā' al-Dīn al-'Āmilī.

1822

Foll. 55b-71a;  $7\frac{3}{8} \times 4\frac{1}{4}$  in.; ll. 15; neatly-written naskhi; rubrications; coloured papers; date 1073/1662-3.  
[DELHI 494c]

(الرسالة) الاٰثنا عشرية في  
مناسك الحجج  
(al-Risālah) al-Ithnā-'ashariyah fī  
manāsik al-hajj.

A treatise on the religious and ceremonial requirements of the hajj by Muhammad Bahā' al-Dīn al-Hārithī al-'Āmilī (cf. no. 1814). It is sometimes called *al-Hajjiyah*.

Beginning:

الحمد لله على آلايه والصلوة على اشرف انبیائه  
واولیائه بعده فيقول احوج الخلق الى رحمة الله  
الغنى محمد المشتهر ببهاء الدين العاملی وفقه الله  
للعمل في يومه لغده الخ

The following main faṣls are noted:

- |          |                                    |
|----------|------------------------------------|
| Fol. 56b | اول مناسك التمتع احرام العمره      |
| Fol. 57a | واجبات الاحرام                     |
| Fol. 59b | مکروهات الاحرام                    |
| Fol. 59b | فيما يستحب فعله لدخول الحرمه       |
| Fol. 60a | اول المناسك بعد دخول المسجد الحرام |
| Fol. 61a | في مستحبات الطواف                  |
| Fol. 62b | مستحبات المعى [sic]                |
| Fol. 66a | مستحبات الرمى                      |
| Fol. 67a | مستحبات الذبح                      |
| Fol. 68b | المستحبات في وداع الكعبة           |

End:

الثاني عشر اكرام خدام تلك البقعة المقدسة  
وسيدها ويعظيمها واحترامها فان ذلك راجع الى  
تعظيم صاحب البقعة وسلم الله عليه وأبايه الطاهرين  
الاخيار الانجبيين

No copies appear to be recorded elsewhere.

I'jāz Husain, no. 14.

1823

Foll. 38-45;  $11\frac{1}{8} \times 6\frac{3}{4}$  in.; ll. 19; Indian nastā'līq;  
rubrications; margins ruled; date 1252/1836-7.  
[DELHI (Persian) 167e]

al-Ithnā-'ashariyah al-hajjiyah.

Another copy of the work on hajj by Bahā' al-Dīn al-'Āmilī.

1824

Foll. 71a-89;  $7\frac{3}{8} \times 4\frac{1}{4}$  in.; ll. 15; neatly-written naskhi; rubrications; some marginal and inter-linear comments; worm-eaten; date 1073/1662-3.  
[DELHI 494d]

(الرسالة) الاٰثنا عشرية الصومية  
(al-Risālah) al-Ithnā-'ashariyah  
al-ṣaumiyah.

A treatise on fasting by Muhammad Bahā' al-Dīn al-Hārithī al-'Āmilī (cf. no. 1814).

Beginning:

الحمد لله الذي جعل الصوم جنة من النار والصلوة  
على اشرف الخلاق محمد وآله الخ

The following faṣls, each in twelve sections, are marked:

- |          |                              |
|----------|------------------------------|
| Fol. 72b | ما لا يتحقق الصوم            |
| Fol. 75b | الصوم الواجب                 |
| Fol. 80a | الصوم المستحب                |
| Fol. 81b | المحرم                       |
| Fol. 83b | الامور المعتبرة في نية الصوم |
| Fol. 87b | ويكره للصائم امور اثنا عشر   |

End:

الثاني عشر الانوار ثلاثة وآية واحدة كف حمر  
القرآن في غيره،

For other copies see the next entry and  
Āṣafiyah, p. 1182.  
I'jāz Husain, no. 14.

1825

Foll. 11b-18;  $11\frac{1}{4} \times 7\frac{3}{4}$  in.; naskhī; rubrications;  
18th century.  
[DELHI 719c]

**al-Ithnā-'ashariyah al-ṣaumiyah.**

Another copy of the same work by Bahā' al-Dīn al-Āmilī.

**1826**

Foll. 31-38;  $11\frac{1}{8} \times 6\frac{3}{4}$  in.; ll. 19; Indian nasta'liq; rubrications; margins ruled; 19th century (? date 1252/1836-7). [DELHI (Persian) 167d]

**al-Ithnā-'ashariyah al-ṣaumiyah.**

Another copy of the work on fasting by Bahā' al-Dīn al-Āmilī.

**1827**

Foll. 107-142;  $6\frac{7}{8} \times 3\frac{3}{4}$  in.; ll. 6; clear naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735c]

(الرسالة) الاٰثنا عشرية فی  
الخمس والزکوة

(al-Risālah) al-Ithnā-'ashariyah fī 'l-khums wa'l-zakāh.

(Sometimes called *al-Zakātiyah*.)

A brief tractate on the various aspects of personal and property taxes and the legal directions concerning them, by Muhammād Bahā' al-Dīn b. Husain al-Āmilī (cf. no. 1814).

Beginning:

حمدًا لك اللهم على الائتک وجزيل نعمائتك وصلوة  
على اشرف انبیائتك الخ

The work comprises the following twelve maṭlabas:

- |           |                            |
|-----------|----------------------------|
| Fol. 109b | (1) ما الزکوة              |
| Fol. 111b | (2) على من الزکوة المالية  |
| Fol. 113a | (3) فيما الزکوة            |
| Fol. 116a | (4) كم الزکوة              |
| Fol. 121a | (5) متى الزکوة             |
| Fol. 124b | (6) لمن الزکوة             |
| Fol. 129b | (7) ما الزکوة [sic] الفطرة |

- |           |                        |
|-----------|------------------------|
| Fol. 130b | (8) على من زکوة الفطرة |
| Fol. 132a | (9) عن زکوة الفطرة     |
| Fol. 133a | (10) من زکوة الفطرة    |
| Fol. 134a | (11) كم زکوة الفطرة    |
| Fol. 135b | (12) متى زکوة الفطرة   |

End:

ورزقنا الشهادة بين يديه لمحمد وأله الطاهرين  
صلواة [sic] الله وسلامه اجمعين

For another copy see the next entry.  
I'jāz Husain, no. 14.

**1828**

Foll. 25-30;  $11\frac{1}{8} \times 6\frac{3}{4}$  in.; ll. 19; Indian nasta'liq; rubrications; margins ruled; 19th century (? date 1252/1836-7). [DELHI (Persian) 167c]

**al-Ithnā-'ashariyah al-zakātiyah.**

Another copy of the work on alms-giving by Bahā' al-Dīn al-Āmilī.

**1829**

Foll. 1-16, beginning defective;  $6\frac{7}{8} \times 3\frac{3}{4}$  in.; ll. 11; naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735a]

(الرسالة) الاٰثنا عشرية فی  
تحريم ذبائح اهل الكتاب

(al-Risālah) al-Ithnā-'ashariyah fī tahrīm dhabā'ih ahl al-kitāb.

(Sometimes called *al-Dhabhīyah*.)

A tractate arguing that ritual slaughter of animals, by Jews and Christians, does not make them lawful for eating by Imāmī Shī'ites. The work is one of the twelve "Ithnā-'ashariyah" tractates written by Muhammād Bahā' al-Dīn b. Husain al-Āmilī (cf. no. 1814).

Beginning (of first complete section):

فأقول لا خلاف بين علماء الإسلام في تحريم  
ذبائح من عدا اليهود والتصارى والمجوس الخ

The work comprises the following faṣlūn:

اجتمع جمِّهور الامامية على تحريم ذبائح اهل الكتاب	Fol. 4a
احتُجج الحنفية والشافعية والمالكية على اباحة ذبائح المهد الخ	Fol. 6a
والجواب عما يحتجوا به الخ	Fol. 9a
End:	

وبه يحصل الجمع بين الرأيَات المتناقضة في هذا المباب من دون حاجة إلى حمل شئ منها على التقية.

No other copies appear to be noted.

I'jāz Ḥusain, no. 14 (for the *Iḥnā-*  
*'asharīyah* tractates in general, the present one not being mentioned).

### 1830

Foll. 10a–11b; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī; 18th century.  
[DELHI 719b]

A short tractate on the theme that circumspection and knowledge are required for the interpretation of the law, particularly as revealed in the Qur'ān. Neither title nor author's name is mentioned, but it would appear that the latter is Bahā' al-Dīn al-'Amīlī (for whom see no. 1814).

Beginning:

اختلف في أن الأصل في الأشياء الإباحة والتحريم  
او يجب التوقف والاحتياط الخ

End:

وجوب التوقف والاحتياط مخصوص بالاعمال  
الوجودية التي يتحمل التحرير لا بما يتحمل الوجود  
بل الاحتياط هناك مندوب،

### 1831

Foll. 495–497; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī;  
18th century.  
[DELHI 719zz]

Two essays: (i) on the dimensions of the measure known as the *kurr* and (ii) on the amount of water required for ritual ablution. The author's name does not appear, but the

brief colophons imply that these are extracts from the *Raudah al-muttaqīn* of Muḥammad Taqī b. Maqṣūd 'Alī al-Majlīsī (d. 1070/1659–60; cf. I'jāz Ḥusain, no. 1599 and Browne iv, p. 409).

(i) Beginning:

اعلم انه اختلف اقوال العلماء في حكمية الماء  
باختلاف الروايات الخ

End:

فانه كلما كان الماء اكثراً كان ابعد من قبول  
النجاسة،

(ii) Beginning:

باب مقدار الماء لل موضوع والغسل قال ابو الحسن  
بن جعفر للغسل صاع من ماء الخ

End:

وانما ذكرنا المقاصد هنا لخليل عليهما في مواضعها  
انشاء الله تعالى،

I'jāz Ḥusain (for *Raudah al-muttaqīn*),  
no. 1599.

### 1832

Foll. 498–499; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī;  
18th century.  
[DELHI 719aaa]

#### باب معرفة زوال الشمس

#### Bāb Ma'rifaḥ zawāl al-shams.

A chapter, seemingly extracted from the *Raudah al-muttaqīn* of Muḥammad Taqī b. Maqṣūd al-Majlīsī (d. 1070/1659–60; cf. I'jāz Ḥusain, no. 1599; Browne iv, p. 409), on the point in the heavens at which the sun begins to decline after mid-day at various seasons of the year in specified places in Persia, 'Irāq 'Arabī and Syria.

Beginning:

روى عبد الله بن سنان في الصحيح عن أبي  
عبد الله ع انه قال تزول الشمس الخ

End:

دائرة القبلة اوسع من اعتبار هذه الدوائر فيها  
كمان نبه عليه انشاء الله تعالى،

I'jāz Ḥusain (for *Raudah al-muttaqīn*),  
no. 1599.

## 1833

Foll. 413 (in two parts, 1–203, 204–413);  $10\frac{1}{8} \times 6\frac{5}{8}$  in.; ll. 17; small naskhī; rubrications; scattered marginal comments; slightly worm-eaten; 19th century.

[DELHI 736]

### مفاتيح الشرائع Mafātih al-sharā'i.

A Shī'ah treatise on the various branches of the fiqh, tracing the individual laws to their origin in the Qur'ān and ḥadīth. It was composed in 1042/1632–3 by Muḥammad b. Murtadā, known as Muhsin Kāshānī (d. 1090/1680 or soon after; cf. I'jāz Husain, no. 3024; Browne IV, p. 432), as a commentary upon his own epitome of furū', *Mu'taṣam al-Shī'ah fī aḥkām al-sharī'ah*.

Beginning:

الحمد لله الذي هدانا لدين الاسلام وسنّ لنا  
الشرع والاحكام الخ

The work is subdivided as follows:

Fol. 1–203	فن I (فن العبادات والسياسات)
Fol. 3b	كتاب (1) مفاتيح الصلة
Fol. 61b	كتاب (2) مفاتيح الزكوة
Fol. 76b	كتاب (3) مفاتيح الصيام
Fol. 96a	كتاب (4) مفاتيح الحج
Fol. 133b	كتاب (5) مفاتيح النذر
Fol. 150a	كتاب (6) مفاتيح الحسنه [sic] والحدود
Fol. 195b	خاتمة في احكام الجنائز
Fol. 204–413	فن II (فن العادات والمعاملات)
Fol. 205b	كتاب (1) مفاتيح المطاعم الخ
Fol. 223b	كتاب (2) مفاتيح المناكح الخ
Fol. 286b	كتاب (3) مفاتيح المعايش الخ
Fol. 360b	كتاب (4) مفاتيح العطایا الخ
Fol. 378a	كتاب (5) مفاتيح القضاء الخ
Fol. 399a	كتاب (6) مفاتيح الفرائض والمواريث
Fol. 412a	خاتمة في الحيل الشرعية

End:

ووقع الفراغ من تاليقه عام اثنين واربعين والف  
واتفق لتاريخه عدد حروف تاريخه مروعة بحذف  
[حرافى العطف،]

(The letters of اثنين اربعين الف by abjad make up the date of composition, i.e. 1042/1632–3.)

For other copies see Būhār II, no. 189; Bankipore XIX (i), no. 1925; As. Soc. Bengal (Govt. Acquisitions 1903–7), no. 962.

I'jāz Husain, no. 3024.

## 1834

Foll. 257;  $11\frac{1}{8} \times 7$  in.; ll. 29; small neat naskhī; rubrications; worm-eaten; 18th century.

[DELHI 744]

### كتاب الوافي Kitāb al-wāfi.

The third and fourth parts of a treatise on Shī'ah furū', tracing the authority for the individual laws in the Qur'ān and ḥadīth as quoted in the "Four Books" of the Shī'ah (for which see Browne IV 359), here represented by the initials كـ, يـ, شـ and بـ respectively. The author is Muḥammad b. Murtadā, known as Muhsin Kāshānī (d. 1090/1680 or soon after; cf. I'jāz Husain, no. 3228 and Browne IV 432).

Beginning (of present portion):

الحمد لله والصلة والسلام على رسول الله... كتاب  
الطهارة والتزيين وهو من اجزاء كتاب الوافي الخ

The work comprises the following kitābs:

Fol. 1b	Tahārah (part iv)
Fol. 75	Salāh (part v)

Each is divided into numerous bābs.

End:

الا هذه الآية الا الى الله تصير الامور كـ اخر  
ابواب القرآن وفضائله وبيتمامها، تم كتاب الصلة الخ

No other copies appear to be noted.

I'jāz Husain, no. 3373.

## 1835

Foll. 363b–364a; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 25 (in all); naskhī; rubrications; 18th century.

[DELHI 719pp]

**الرسالة في شكيات الصلوة**  
al-Risālah fī shakkiyāt al-salāh.

(Or simply *R. fī'l-shakkiyāt*.)

A short treatise dealing with the matters which give rise to error and doubt in the ritual of worship, by Muhammad b. Murtagā, known as Muhsin Kāshānī (d. 1090/1680 or soon afterwards; cf. I'jāz Ḥusain, no. 3228 and Browne IV 432).

Beginning:

الحمد لله على جزيل نواله والصلوة على محمد  
وآله وبعد لما كان الشك والسو وانسيان الخ

The work comprises five **ضوابط** as follows:

- Fol. 363b (1) من زاد ركعة الخ
- Fol. 363b (2) من شك في شئ الخ
- Fol. 363b (3) من شك في عدد الثنائية الخ
- Fol. 363b (4) من تكلم سبوا الخ
- Fol. 364a (5) لا شك للمامومين مع حفظ الإمام الخ

End:

فانه يزجر الشيطان ويطرده انشاء الله تعالى  
والحمد لله الخ

No other copies appear to be noted.

Not noted in I'jāz Ḥusain.

## 1836

Foll. 32; 10 $\frac{1}{2}$  × 6 $\frac{3}{4}$  in.; ll. 17; good clear naskhī; rubrications; 19th century; copyist, Amīr Mirzā.

[DELHI 534a]

Supplementary comments (*Hawāshīn*) by 'Alī ibn Muhammad ibn Ḥasan ibn Zāin al-Dīn al-Āmilī (d. 1103/1691–2; cf. *Raudat al-jannāt*, p. 411) upon the *Sharḥ al-Lum'aḥ* written by himself. The author in his preface says that while he was engaged on the latter work (for which see Bankipore xix (ii), no. 1921), he came upon a number of

exegetical notes reporting discussions held by his grandfather with a certain Khalīfah Sūltān, who criticised various defects and inaccuracies in his grandfather's commentary on the *Lum'aḥ*. These notes, says the author, he incorporated in his *Sharḥ*, but they covered only the second volume of the *Lum'aḥ* and the latter part of the first. The present notes are intended to remedy this defect. The passages of the *Lum'aḥ* are introduced by قوله and are overlined red.

Beginning:

الحمد لله رب العالمين والصلوة على اشرف خلقه  
محمد وآل الطاهرين وبعد الخ

The chapter-headings marked are numerous and cover the subjects usual in works on *furu'*.

End:

انتهى ما رايتها من الايجاب المذكورة من جوابها  
فيينظر الناظر فيها بعين الم بصيرة وليتناولها بيد غير  
قصيرة ولينظر الى ما قبل لا الى من قال والمعصوم  
من عصمه الله الخ

No other copy seems to be noted.

Not noted in I'jāz Ḥusain.

## 1837

Foll. 445; 10 $\frac{7}{8}$  × 6 $\frac{3}{4}$  in.; ll. 17; naskhī; rubrications; passages of original text overlined red; some marginal comments; 19th century; copyist, Amīr Mirzā.

[DELHI 677]

**حاشية على شرح الممعة [?]**

[?] **Hashiyah 'alā sharḥ al-Lum'aḥ.**

Part of a supercommentary, composed from materials left by his father, by 'Alī b. Muḥammad b. Ḥasan (Ibn Zāin al-Dīn al-Shāhid al-Thāni) in 1075/1664 upon a manual of Shi'ah fiqh. The work appears to be the حاشية شرح الممعة referred to in no. 1836. This, according to the author, did not deal with first part of the original text. The present work begins with the *kitāb al-jihād*.

## Beginning:

**كتاب الجناد قوله لدعائهن الخ اي اطلب الاسلام  
منهم وارادته الخ**

The passages of the original text are introduced by **قوله**. The numerous *kitābs* of the work, ending with *al-diyāt*, are those of an ordinary treatise upon *fūrū'*.

## End:

**قوله وهو مشكل على اطلاقه التعرض في هذه او  
نحوه للشكال من حيث ضعف الرواية فلا يتوجه  
خلاف ذلك هذه صورة خطه ادام الله تائیده**

## Author's colophon:

**انتهى ما اسلمه الله تع من هذا التعليق مع  
تشویش الفكر... يقلم مؤلفه الفقیر... على بن محمد  
بن الحسن بن مصنفه...**

No other copies appear to be noted.

Not noted in I'jāz Husain.

## 1838

Foll. 132, beginning defective;  $11\frac{3}{8} \times 6\frac{1}{2}$  in.; ll. 21; *nasta'līq*; rubrications; some folios damaged by insects; script frequently difficult of decipherment through the transparency of the paper; date 1256/1840. [DELHI 533]

**[Hāshiyah al-Shaikh Ja'far fi  
Sharh al-lum'aḥ.]**

(The title on the fly-leaf is inaccurate.)

Part of a supercommentary by *Shaikh Ja'far*, a 12th/18th-century *qādī* of *Iṣfahān*, on *Zain al-Dīn ibn 'Alī al-Shahīd al-Thānī*'s *Sharh al-lum'aḥ*.

## Beginning (as here extant):

**التي لا تدل على ازيد من تعلق الظرف  
بالعامل فاذن معنى التلبس يفهم من العامل  
المحذوف الخ**

The following chapter-headings are indicated:

Fol. 67 <sup>b</sup>	<b>كتاب الصوم</b>	Fol. 57 <sup>a</sup>	<b>كتاب الزكوة</b>
Fol. 98 <sup>b</sup>	<b>كتاب الوقف</b>	Fol. 75 <sup>a</sup>	<b>كتاب الحج</b>

## End:

وتعلق حد الماسك يفيد عدم كونه ملكاً لاحد  
وتعلق حق الملك يفيد جميع آثاره فلا يد من  
جعل الملك مشروطاً باحد الامرين والكلام بعد  
موضع نظر'

For another copy see Bankipore xix (ii), no. 1922.

Not noted in I'jāz Husain.

## 1839

Foll. 34-455;  $10\frac{1}{2} \times 6\frac{3}{4}$  in.; ll. 17; small clear *naskhi*; rubrications; occasional comments in the margins; 19th century; copyist, Amir Mirzā. [DELHI 5346]

**الزهارات الذوية [sic] في الروضة  
البهية**

**al-Zahrāt al-dhawiyah fī al-Rauḍah  
al-bahiyyah.**

The first volume of a supplement (*ta'liq*), composed in 1074/1663, by 'Alī ibn Muham-mad ibn Ḥasan ibn Zain al-Dīn al-'Amīlī (d. 1103/1691-2; cf. *Raudāt al-jannāt*, p. 411), to a commentary by his grandfather on Zain al-Dīn al-'Amīlī's work *Rauḍah al-bahiyyah*. 'Alī was also the author of a commentary called **الزهارات الذوية** on the work of his great-grandfather Zain al-Dīn, for which commentary see Bankipore xix (ii), no. 1921.

## Beginning:

**الحمد لله الذي نور روضة الدين البهية الزاهرة  
واوضح مسالك الشرياع السننية الماهرة والصلوة على  
سيدينا الخ**

The following *kitābs* are comprised in the work:

Fol. 199 <sup>a</sup>	الصلوة	Fol. 64 <sup>a</sup>	الطبارة
Fol. 373 <sup>a</sup>	الخمس	Fol. 338 <sup>a</sup>	الزكوة
Fol. 404 <sup>b</sup>	الحج	Fol. 382 <sup>b</sup>	الصوم

End:

وأفضل منه الفصل بعشرة وакمل منه فصلا بشهر  
واكثر ذلك سنة، صورة خطه ادام الله تائيده، انتهى  
ما يتعلق بكتاب الحج وبه تم المجلد الاول من  
هذا التعليق الخ

No other copies appear to be recorded.  
Not noted in I'jāz Ḥusain.

### 1840

Foll. 232–235; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī;  
rubrications; date 1162/1749. [DELHI 719w]

A short tractate explaining certain doubtful particulars in the ritual of worship and discussing the number of times worship is required daily. The author is Mullā Haidar 'Alī b. Muḥammad b. Hasan al-Shirwānī (d. after 1098/1686; cf., for references, Būhār II, p. 251), nephew of Muḥammad Bāqir Majlīsī (cf. Delhi 719dd, fol. 297).

Beginning:

الحمد لله رب العالمين وصلى الله على محمد  
وعترته الطيبين الخ

The work comprises two matlabs:

(1) الشك بين الثالث والاربع الخ  
Fol. 232b  
(2) روى الكلباني...في الصحيح عن الحلبى قال  
كلما ذكرت الله والنبي ع فهو من الصلة  
Fol. 234a  
الخ

End:

بخلاف الآثار الكثيرة التي قدمناها فإنها مصرحة  
مفسرة والله المستعان،

No other copies appear to be noted.  
? I'jāz Ḥusain.

### 1841

Foll. 235b–237b; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī;  
date 1162/1749. [DELHI 719x]

A collection of twenty-four opinions collected from various sources concerning the shortest distance which constitutes a journey

and so permits the traveller to abbreviate his prayers. The author is Haidar 'Alī b. Muḥammad al-Shirwānī, for whom see the previous entry.

Beginning:

الحمد لله رب العالمين والصلوة على عباده الذين  
اصطفاهم محمد وآله الخ

End:

فكذا الثمانية ذهابا وايابا وكل ذلك واضح محمد  
الله ومنه

No other copies appear to be noted.  
? I'jāz Ḥusain.

### 1842

Foll. 238–242; 11 $\frac{1}{4}$  × 7 $\frac{3}{4}$  in.; ll. 21; naskhī;  
rubrications; 18th century. [DELHI 719y]

A tractate proving the necessity for uttering the formula of blessing upon the Prophet, his household and the imāms whenever their names are mentioned, by Haidar 'Alī b. Muḥammad al-Shirwānī (for whom see no. 1840).

Beginning:

الحمد لله رب العالمين وصلوته وسلامه على عباده  
الذين اصطفاهم الخ

The work comprises the following three matlabs:

(1) في وجوب الصلوة على النبي الخ  
(2) في وجوب الصلوة على الآل الاطهار الخ  
Fol. 238b

(3) في التوجيه الوارد في الصلوة على النبي الخ  
Fol. 240a

End:

قال الخروج من الذنوب كثيرون يوم ولدته امه  
رواه الصدوق في كتاب معانى الاخبار والحمد لله  
وحده والصلوة على محمد وآل الله كثيرا،

No other copies appear to be noted.  
? I'jāz Ḥusain.

## 1843

Foll. 207;  $11\frac{1}{4} \times 6\frac{1}{2}$  in.; ll. 29; small cursive naskhi; rubrications; worm-eaten; 18th century.  
[DELHI 746 (i)]

### تفصيل وسائل الشيعة الى تحصيل وسائل الشريعة

*Tafsīl wasā'il al-Shī'ah ilā tāhsīl  
masā'il al-shari'ah.*

The first part of a compilation of Shī'ah furū' and the sources—including the *hadiths* in the "Four Books" and elsewhere—from which they derive, by Muhammad b. Hasan al-Hurr al-'Amīlī (*al-Mashāghrī*; d. 1099/1688; cf. *Rauḍat al-jannāt*, p. 543; *Khulāsah al-athar* III 432, where the date is given as 1079, in error; Brockelmann II 412). The work was completed in 1082/1671. In the preface the author quotes the names of over seventy works to which he has referred.

Beginning:

الحمد لله الذي فطر العقول على معرفته ووهمها  
العلم بوجوب وجوده الخ

The present portion of the work comprises only the *mugaddamaḥ* and the *kitāb al-salāḥ* divided into a large number of bābs arranged in groups.

End:

قال ما يجوز الصلوة في شيء من الحديث فإنه  
نحس ممسوخ أقول... والله أعلم تم كتاب الطهارة

For another copy see As. Soc. Bengal (Govt. Acquisitions 1903–7), no. 1089.  
I'jāz Husain, no. 674.

## 1844

Foll. 198;  $9\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 24; small tidily-written naskhi; rubrications; some damage from insects and use; 17th century.  
[DELHI 746 (ii)]

*Tafsīl wasā'il al-Shī'ah.*

Two kitābs—*zakāt* (fol. 199a) and *siyām* (fol. 99b–198) of the same work by al-Hurr al-'Amīlī. Each is headed by a summary list of the bābs contained in it.

## 1845

Foll. 23;  $6\frac{1}{4} \times 4$  in.; ll. 11; large clear naskhi; marginal corrections; rubrications; 19th century.  
[DELHI 554a]

A short treatise on the times of daily worship, the numbers of the prayers required, etc., by Dīyā al-Dīn Yūsuf ibn al-Qāsim al-Astarābādī, who completed the work at Aurangābād in India in 1098/1687.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على خير  
خلقه... أما بعد فهذه رسالة وجيزة مشتملة على بيان  
كمية الصلوة الخ

The work comprises the following parts:

- |          |                      |
|----------|----------------------|
| Fol. 2a  | مقدمة                |
| Fol. 2a  | باب (1) في الواجبات  |
| Fol. 8b  | باب (2) في المندوبات |
| Fol. 21a | خاتمة                |

End:

وما ذكرت في هذه الوجيزة بناء على الشهادة ان  
علمت ما فيها وصلحت كفاف

## 1846

Foll. 486–494 (493b and 494b blank);  $11\frac{1}{4} \times 7\frac{3}{4}$  in.; ll. 21; naskhi; rubrications; slightly worm-eaten; date 1156/1743.  
[DELHI 719yy]

[*Risālah fī Bayān al-khalāl  
al-wāqi' fī 'l-salāḥ.*]

A tractate on the flaws and points of doubt which render worship ineffectual. Title and author's name are both lacking.

Beginning:

الحمد لله الذي فطر السموات والارض فاستوتا ولو  
كان فيما آلية الا الله الخ

The work is divided into two qismāt (each with numerous subdivisions) as follows:

Fol. 489b في الشك

Fol. 486b في السهو

End:

الغفو عما طغى به القلم وزلت به القدم انة ولی  
القدرة ومقيل العترة، والحمد لله الخ

No other copies appear to be noted.  
Not noted in I'jāz Ḥusain.

### 1847

Foll. 143<sup>a</sup>-155; 12<sup>3</sup>/<sub>4</sub> × 7<sup>5</sup>/<sub>8</sub> in.; ll. 27; small neat *naskhī*; passages of original text overlined; some injury from damp and insects; 18th century.

[DELHI 604<sup>b</sup>]

Part of a commentary upon a work on *Ši'ah furū'*. Neither title nor author's name appears.

Beginning:

**كتاب العشرة: العشرة بالكسر الصحمه والخلطه من  
المعاشرة وهي المصاحبه والمخالطه قوله عليهما  
بالصلوه في المساجد جماعة وفرادي والمراد بالصلوه  
الفريضة الخ**

The passages of the original text are introduced by قوله.

End:

**ونهى ان يحرق كتاب الله ونبي ان يمحى  
باللقالم النبى الاول للتحريم والثانى للتنزيه وفي  
نسخه بالاقدام والطاهر انه تحريف فى الظهور اي  
الحدود التي فيها ذكر الله تعالى قال اغسلها ان  
كانت غير مدرکات او كانت هي والمداد نجسه او  
وحد شى اخر من اسباب المحو الذى ذكرناها،**

Colophon:

تم كتاب العشره ويتلوه كتاب الطهارة الخ

### 1848

Foll. 24<sup>a</sup>-27<sup>b</sup>; 6<sup>3</sup>/<sub>4</sub> × 4 in.; ll. 14; cursive Indian *naskhī*; initial words of paragraphs overlined; worm-eaten; 18th century. [DELHI 554<sup>b</sup>]

A brief tractate on devout intention (*niyyah*). It appears to have been extracted from a larger work by an author whose name is not mentioned.

Beginning:

اعلم وفقك الله وايانا ان الاصل في النية واعتبارها  
ان الافعال البشرية الصادرة عن القوة الانسانية لها  
كانت تقع على وجوه مختلفة الخ

End:

نعود بالله تعالى من طواعيه الشيطان والردى  
والصلة بعد الردى وما ازيد الا الاصلاح ما  
استطعهت وما توفيقى الا بالله الخ

No other copies appear to be recorded.

? I'jāz Ḥusain, no. 1563. This is a *Risālah fi'l-Niyyah* by Fakhr al-Dīn b. Muḥammad al-Najafī.

### 1849

Foll. 317<sup>b</sup>-332; 11<sup>1</sup>/<sub>4</sub> × 7<sup>3</sup>/<sub>4</sub> in.; ll. 21; *naskhī*; rubrications; scattered marginal and interlinear comments; 18th century. [DELHI 719<sup>jj</sup>]

A treatise on the ritual of the hajj and the 'umrah. Neither title nor author's name appears.

Beginning:

**نحمدك اللهم يا من شرع لنا مسالك الا حكماء  
وشرح لنا مناسك حج بيته الحرام الخ**

The work comprises the following parts:

مقدمة فاعلم ان الحج ركن عظيم الخ Fol. 317<sup>b</sup>

مقالة (1) فى افعال عمرة التمتع Fol. 320<sup>b</sup>

مقالة (2) فى افعال الحج Fol. 322<sup>b</sup>

خاتمة فى وظائف الحج Fol. 328<sup>b</sup>

End:

**دعاه وتجيئاته جمعنا الله واياكم على طاعاته  
وتقبل منا ومنكم بفضله وكرمه،**

No other copies appear to be recorded.

? I'jāz Ḥusain.

### 1850

Foll. 108; 10<sup>3</sup>/<sub>8</sub> × 6<sup>1</sup>/<sub>2</sub> in.; ll. 17; small *naskhī*; rubrications; scattered marginal comments; 19th century. [DELHI 745]

**الوجيز الرائق**  
al-Wajīz al-rā'iq.

A tractate dealing with the more obscure and doubtful points in the ritual of lustration and worship, by Ḥusain b. Dildār ‘Alī (al-Naṣīrābādī; d. 1271/1854; cf. I’jāz Ḥusain, *Introduction*, p. 5; Būhār II, p. 254). The present copy is uncompleted and, according to I’jāz Ḥusain, no. 3379, the author left his work so.

Beginning:

الحمد لله الذي انزل من السماء طهوراً وشرع  
عباده صنوفاً من الطاعات الخ

The work was planned to comprise a number of maqṣads, each with a muqaddamah and several bābs, etc. Of these only the following occur here:

- |          |                             |
|----------|-----------------------------|
| Fol. 2a  | مقصد I في الطهارة           |
| Fol. 2b  | باب (1) في احکام المياه الخ |
| Fol. 52a | باب (2) في الطهارة الشرعية  |

End:

وتحمل القبلية من هذه العشرة على القبلية من  
ذلك حملاً للاعم على الاختصار فتاملاً فانه يحتاج

For another copy see As. Soc. Bengal (Govt. Acquisitions 1903-7), no. 1086.  
I’jāz Ḥusain, no. 3379.

1851

Foll. 321; 10<sup>3</sup>/<sub>8</sub> × 6<sup>3</sup>/<sub>4</sub> in.; ll. 17; clear naskhī; rubrications; significant words and phrases overlined; date 1261/1845. [DELHI 475]

**مناهج التدقيق ومعارج**  
**التحقيق**  
Manāḥij al-tadqīq wa-ma‘ārij  
al-taḥqīq.

A Shī‘ah treatise, dealing with various questions concerning the ritual of worship, by Ḥusain ibn Dildār ‘Alī (d. 1271/1854; cf. I’jāz Ḥusain, *Introduction*, p. 5).

Beginning:

الحمد لله العلي العظيم والصلوة والسلام على نبيه  
الكرير واهليته [sic] المكرمين دائمة بدوام السموات  
والارضين الخ

There are numerous mas’alahs discussed in the work, the earlier ones being as follows:

لَا خلاف في ان زوال الشمس اول وقت الظهر  
Fol. 1a

قال الشيخ في الخلاف الصلة يجب [sic] باول  
Fol. 18b

هل يجوز التعوييل على الظن في دخول الوقت ام لا  
Fol. 20b

اعلم ان لكل صلوة وقتين  
Fol. 29b

وقت المغرب اذا غربت الشمس الخ  
Fol. 36b

اول وقتى الصبح طلوع الفجر الخ  
Fol. 55b

في لباس المصلى  
Fol. 57b

اتفق كلمه الاصحاب على وجوب النية  
Fol. 75b

يجب استدامة النية والبقاء عليها  
Fol. 101a

لو نوى الخروج عن الصلة في اثنائها الخ  
Fol. 102b

تكبيرة الاحرام واجب  
Fol. 109b

القيام مع التكبير واجب في الصلة  
Fol. 118b

لو عجز عن جميع مراتب القيام المnderجة جاز له  
Fol. 131b

الصلة قاعدة  
Fol. 138b

لا ريب في وجوب الفاتحة في الاولين  
Fol. 164a

هل يجوز القراء بين سورتين الخ  
ذهب اصحابنا الامامية كافة الى ان البسمله اية  
من الفاتحة  
Fol. 168b

etc.

End:

وهو استصحاب حال العقل ولا ريب في وجود  
التشبه به حين تعارض الادلة من الجانبين فانه [sic]

No other copies appear to be recorded.  
I’jāz Ḥusain, no. 3139.

1852

Foll. 160; 10<sup>3</sup>/<sub>8</sub> × 6<sup>3</sup>/<sub>4</sub> in.; ll. 21; naskhī; rubrications; 19th century. [DELHI 610]

The *kitāb al-tahārah* of an anonymous work on *Shī'ah furū'*. A note on the fly-leaf states it is part of the *Sharḥ al-kabīr*, which is the title of a commentary by Sayyid 'Alī al-Tabāṭabā'ī on the *Mukhtaṣar al-nāfi'*, itself a commentary on the *Shār'i al-Islām*. The present work, however, appears to be an independent composition of comparatively recent date.

Beginning:

الحمد لله رب العالمين وصَلَى اللهُ عَلَى سَيِّدِنَا وَبَيْتِنَا مُحَمَّدٌ وَآلِهِ الطَّاهِرِينَ، كِتَابُ الطَّهَارَةِ الْخَ

Four arkān are comprised in the work, as follows:

Fol. 1b	(1) فِي الْمَيَاهِ
Fol. 56b	(2) غَسْلُ الْحَيْضِ
Fol. 119b	(3) فِي الطَّهَارَةِ
Fol. 129a	(4) فِي الْحَكَامَهِ

End:

وأوجبهما جماعة كما عن الصدوق والاسکافى والطوسى... والمتحقق الشیح على عملا بظاهر الموثق ولا باس به والحمد لله، تمت حق حمده والصلوة على من لا نبی بعد الخ

Other copies?

? I'jāz Ḥusain, no. 1945.

#### H. CONTROVERSY

##### 1853

Foll. 33–50 (uncompleted);  $11\frac{5}{8} \times 6\frac{5}{8}$  in.; ll. 25; cursive naskhī; many words and phrases overlined; 19th century. [DELHI 708f]

كُفُّ الرَّاعِي عَنْ مَحْرَمَاتِ  
اللهُ وَالسَّمَاءِ

Kaff al-ra'a 'an muharramat al-lahw wa'l-samā'.

A polemic against games and music, by Aḥmad b. Muḥammad, Shihāb al-Dīn ibn

Hajar al-Haitamī al-Šāfi'ī (d. 973/1565; cf. Brit. Mus. Suppl. p. 117b; Brockelmann II 387). The work was suggested (and begun) in 958/1551 as a reply to the *نوح الاسماع* of the Egyptian al-Tūnisī al-Mālikī.

Beginning:

الحمد لله الذي حضر مواطن الله على عباده  
وخلص من ربيه وشبيه الخ

As planned, the work was to consist of a *muqaddamah*, two *bābs* and a *khātimah*, of which only the *khātimah* is here indicated.

Fol. 34a فِي ذِمَّةِ الْمَعْرِفَةِ وَالْمَزَامِيرِ وَالْأَوْتَارِ الْخَ

End (as here):

ومنه يوخذ جل ضرب احدى راحتي الكف على الآخرى ولو بقصد اللعب وإن كان فيه نوع ...

For other copies see Brit. Mus. Suppl. 1221 (3); Berlin 5517.

Not noted in H. Kh.

##### 1854

Foll. 138–143;  $11\frac{5}{8} \times 6\frac{5}{8}$  in.; ll. 25; cursive (Indian) naskhī; 19th century. [DELHI 708f]

A controversial tract on the question of the legality or otherwise of music and singing, the arguments being based chiefly on the Qur'ān, ḥadīth and the opinions of certain of the imāms. The author is 'Alī b. Sultān Muḥammad al-Qārī (d. 1014/1606; cf. *Khulāṣah al-athar* III 185; Brockelmann II 394, where the present work is omitted).

Beginning:

الحمد لله الذي خلق لنا الاسماع والابصار لسماع الاخبار الخ

No divisions are marked in the text.

End:

وذلك اضعف الايمان لله العفو والعاقبة وحسن  
الختامة وحصول العفوان ووصول الرضوان وسلام  
على المرسلين والحمد لله الخ

For another copy see Rāmpūr, p. 199.  
Not noted in H. Kh.

## 1855

Foll. 1-31a; 11 $\frac{5}{8}$  × 6 $\frac{5}{8}$  in.; ll. 25; nasta'liq; rubrications; some marginal comments; 19th century. [DELHI 708a]

A treatise on the unlawfulness of singing, playing and dancing, by 'Ismaḥ Allāh b. A'zam b. 'Abd al-Rasūl of Sahāranpur (near Delhi). The work was completed in 1089/1678. Cf. also Loth 759.

Beginning:

سبحانك اللهم ارنا حقائق الاشياء كما هي ولا  
تجعلنا من الناس من يشترى لبو الحديث والملاهي  
الخ

The author in his preface declares that his work is arranged in a *muqaddamah*, 7 *faṣls* and a *khātimah*, of which the following occur in the present manuscript:

مقدمة في بيان معانى الغناء الخ

فصل (١) في الآيات الدالة على حرمة الغناء الخ

Fol. 2a

فصل (٢) في الاحاديث الدالة على حرمة الغناء الخ

Fol. 4a

فصل (٣) في اقوال المجتمدين الخ

Fol. 13b

فصل (٤) في اقوال الصوفية الخ

Fol. 18a

فصل (٥) في حرمة الرقص

Fol. 20a

فصل (٦) في الاجوبة عن الاحاديث الخ

Fol. 27a

فصل (٧) في سبب اشتهر اباحة الغناء بين متصوفة زماننا

End:

ومن شر الشيطان الرجيم اللعين ونساله حسن

حاتمنا في كل حين واحر دعوانا الخ

No other copies appear to be recorded.

Not noted in H. Kh.

## 1856

Foll. 16; 8 $\frac{1}{2}$  × 5 $\frac{3}{4}$  in.; ll. 15; coarse Indian nasta'liq; beginnings of paragraphs overlined; some marginal corrections; 19th century. [DELHI 551]

رسالة في اختلاف حرمة  
السماع والغناء

Risālah fī ikhtilāf ḥurmaḥ  
al-samā' wa'l-ghinā'

A brief treatise on the lawfulness or otherwise of music, by Shaikh Muḥammad 'Isā Sindhi al-Burhānpūri. This information is taken from the fly-leaf of the volume, the body of which does not contain it. The colophon states that the work was completed in 1137/1725. There are comments and quotations in Persian at the end of the work.

Beginning:

لا حول ولا قوه الا بالله العلي العظيم واقول بالله  
ال توفيق قد اختلف في سماع الغناء الخ

There is no division into chapters.

End:

واحتمال كه مراد سخراه حق نلي'... كه اين  
بود ومعنى در محل خود معدر اند'

No other copies appear to be recorded.

## 1857

Foll. 130-137; 11 $\frac{5}{8}$  × 6 $\frac{5}{8}$  in.; ll. 25; cursive *naskhī*; rubrications; 19th century. [DELHI 708e]

A controversial tract on the question of the lawfulness or otherwise of music, by Salām Allāh b. Shaikh al-Islām (Rāmpūri) (d. 1229/1814 or, according to others, in 1203; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 76).

Beginning:

الحمد لله الذى اشرف اشدّة [?] اصفيائه سحار  
سبحانه واغرق الاشباح الخ

The following *faṣls* are marked:

(١) اخرج الشیخ ... ابو عبد الله محمد الخ

Fol. 130b

Fol. 132a

(٢) في الآثار



## رفع الاشتباك عن تناول التنباء

Raf' al-ishtibāk 'an tanāwul  
al-tanbāk.

A tractate arguing in favour of the possible lawfulness of the use of tobacco, by 'Abd al-Qādir b. Muḥammad al-Husainī al-Tabarī.

Beginning (as here extant):

اما بعد فنقول العبد المفترى الى كرم الله العظيم  
المنان عبد القادر بن محمد الحسيني الطبرى امام  
مقام خليل الرحمن الخ

The following sections are comprised in the work:

Fol. 23a مقدمة في انواع هذا النبات

Fol. 23b مقصد في بيان حكم الشرعى الخ

خاتمة نسال الله... ان يحسننا في رد قول الفائل

Fol. 26a باطلاق التحرير الخ

End:

الذين يقترون على الكذب لا يفلحون متعة قليل  
ولهم عذاب اليمى فليكن هذا اختتام هذه الرسالة ولولا  
خوف الاصطالة الخ

No other copies appear to be noted.

Not noted in H. Kh.

## 1862

Foll. 28-51; 9 $\frac{3}{8}$  × 6 $\frac{3}{8}$  in.; ll. 21; cursive (Persian) naskhī; rubrications lacking; worm-eaten; 18th century. [DELHI 717c]

## نصيحة عباد الله وأمة رسول الله

Nasiḥah 'ibād Allāh wa ummāh  
rasūl Allāh.

A tractate arguing against the lawfulness of smoking tobacco and inhaling (شرب الدخان). The author is not named in the text, but the colophon mentions a Muḥammad Panāh who may be he. Questions on the subject were addressed to him in the towns of Ahmādābād and Burūj, and he composed the present work in 1180/1766-7.

Beginning:

الحمد لله الذي خلق الاشياء كما شاء بعلمه وحكمته  
واحل ما شاء الخ

In the text are quoted a number of letters—purporting to come from members of the various madhhabs—in support of the author's argument.

End:

يستاصل شرب هذا الدخان من البلاد ويحصل له  
الاجر الجزيل على ما يشاء قادر وبالاجابة جدير وهو  
حسبي الخ

No other copies appear to be noted.

## 1863

Foll. 52-61b; 9 $\frac{3}{8}$  × 6 $\frac{3}{8}$  in.; ll. 15; cursive naskhī; worm-eaten; 19th century. [DELHI 717d]

## رسالة تخلص الانسان من ظلمات الدخان

Risālah takhlis al-insān min  
zulmāt al-dukhān.

A tractate arguing the unlawfulness of tobacco-smoking and inhaling, by Nāfi' Effendi.

Beginning:

الحمد لله الذي حرم على عباده الخباث واحد  
لهم الطيبات الخ

End:

لاني ارى فيه من الظلمات والراية الخبيثة  
المغيرة للظاهر والباطن قاله محمد امين تراب  
الحرمين عفى الله عنه الخ

No other copies appear to be noted.  
Not noted in H. Kh.

## 1864

Foll. 61b-66b; 9 $\frac{3}{8}$  × 6 $\frac{3}{8}$  in.; ll. 15; cursive naskhī; rubrications; worm-eaten; 19th century. [DELHI 717e]

A fatwā by al-Mālikī, a mudarris at Mecca, declaring that the use of tobacco for smoking is forbidden by the law.

Beginning:

الحمد لله رب العالمين استعمال الدخان كاصله  
لان اصله الخشب والنار وكل منهما تحرم استعماله  
اكلًا الخ

The following faṣls are marked:

في الفرق بين [...] الموقد وهو المخدر  
Fol. 62b المسكر الخ  
قد حدث اواخر القرن العاشر شى يقال له دخان  
Fol. 63a الخ

End:

فحرمة دخان التبغ بالنص الصريح والدواء بالحرام  
والخبث منهى عنه كما تقدم

## 1865

Foll. 66a–68b and 73a, end defective;  $9\frac{3}{8} \times 6\frac{3}{8}$  in.; ll. 15; cursive naskhī; worm-eaten; 19th century.  
[DELHI 717f]

A [? Wahhābī] tract on the unlawfulness of smoking tobacco, by Muhammad b. ‘Alī b. Muḥammad (b.) سحران al-Šiddīqī.

Beginning:

هذ... عن شرب الدخان تاليف الشيخ العلام  
محمد بن علي بن محمد بن سحران الصد[يقى] ...  
اعلم ان وجه المنع ايضا عن التبغ الخ

End (as here extant):

من كان خوانا اثيمًا اعاذه... من كل محرم  
ومكره وخطئه بحرمة النبي وأله وصحابه وتبعه عليه  
وعليهم...

No other copies appear to be noted.

## 1866

Foll. 69–71;  $9\frac{3}{8} \times 6\frac{3}{8}$  in.; ll. 15; cursive naskhī;  
rubrications; worm-eaten; 19th century.  
[DELHI 717g]

رسالة في حرمة التباكون [sic]  
Risālah fī Hurmaḥ al-tabākū.

A tract against the lawfulness of the use of tobacco. The author's name does not appear.

Beginning:

الحمد لله وسلام على عباده الذين اصطفى أما بعد  
فقد روى عن النبي الخ

The following are the beginnings of the arguments used:

- (1) انه خبيث الخ
- (2) ان شربه تغير لخلق الله
- (3) ان فيه ايذاء المسلمين
- (4) [sic] انه اسراف المال
- (5) انه مخالفۃ تدوى الامر حيث نهى عند
- (6) المسلمين

End:

الخبثيات للخبيثين والخبيثون للخبثيات والطبيات  
للطبيين والطبيون للطيبات

No other copies appear to be noted.

## 1867

Foll. 145–148;  $11\frac{5}{8} \times 6\frac{5}{8}$  in.; ll. 25; cursive (Indian) naskhī; rubrications; 19th century.  
[DELHI 708g]

A plea for the lawfulness of music, by the author of قانع البدعة, Muḥammad Karīm Allāh (? b. Lutṭif Allāh Fārūqī; d. 1291/1874; cf. *Tadhkira-i ‘Ulāmā-i Hind*, p. 172), who states that experience has caused him to alter the views expressed in that work.

Beginning:

الحمد لله الذي جعل الشريعة مفتح السعادة  
والطريقة مطعم السيادة الخ

End:

فایاک وایاک من ان تعتقد فی حق الاولیاء الذين  
هم محبوبون فی جانب الله وجناب رسوله شما اخر

وَاللَّهُ يَهْدِي مَنْ بِشَاءُ إِلَى صِرَاطِ الْمُسْتَقِيمِ وَالسَّلَامُ  
عَلَى مَنْ اتَّبَعَ الْهَدِيَّ

No other copy appears to be noted.  
Not noted in H. Kh.

### 1868

Foll. 128;  $7\frac{1}{2} \times 5\frac{1}{4}$  in.; ll. 14; naskhī, partially vocalised; rubrications; numerous marginal and interlinear comments in Persian and Arabic in the earlier folios; worm-eaten; 19th century.

[DELHI 560]

### السيف الماسح al-Saif al-māsiḥ.

A Shī'ah polemical treatise in which the author, Muhammad ibn Dildār 'Alī (d. after 1228/1813; cf. I'jāz Husain, no. 2107 and Introduction, p. 4) attacks the position assumed by 'Abd al-'Azīz (tutor to one of the Mogul emperors of Delhi) in his *Fath al-'azīz* in opposition to the great Shī'ah leader Bahā' al-Dīn al-'Amili. The work deals with the ritual (and symbolical) washing of feet and wiping of foot-gear.

Beginning:

الحمد لله الذي شرفنا بمسح أيدينا لافحاما على  
وجوه المؤودة للبيام ووقفنا لغسل شعوك عبد الاصنام الخ

Passages from the text of the *Fath al-'azīz* are introduced by قوله. The work is not divided into chapters.

End:

العجب كل العجب ان لا يكون القول بخطائهم  
افتراء والقول بعصمتهما افتراء ونهايك في جوابه قوله  
تع لعنه الله على الكاذبين

No other copies appear to be recorded.  
I'jāz Husain, no. 1688.

### I. ADDITIONAL MSS

### 1869

Foll. 277, end defective;  $7\frac{1}{2} \times 3\frac{1}{2}$  in.; ll. 25; small cursive naskhī; worm-eaten; 16th century (fol. 126a bears a seal with the date 1184/1700).

[DELHI 896]

Glosses on 'Aḍud al-Dīn al-Ijī's commentary on the *Mukhtaṣar al-Muntaḥā* (a work on Mālikī Uṣūl al-Fiqh) of Ibn Ḥājib al-Mālikī, by Saif al-Dīn Ahmad al-Abhārī (d. 8th/14th century; cf. Bankipore xix (i), no. 1549). The author's name does not appear in the text but is to be deduced from H. Kh. vi 172, where the beginning given is as quoted here.

Beginning:

الحمد لله الذي شرع في الأحكام وربطها بدلائل  
كلية وعلل تفصيله للأحكام... وأثار معالم الدين الخ

The passages of al-Ijī are introduced by قوله, the glosses not being separately marked.

End (as here extant):

التي يدل عليها قوله ليستبط قوله على اوداته  
يمكن ان يخص...  
H. Kh. vi 172.

For other copies see Būhār II, no. 138; Bankipore xix (i), no. 1549.

### 1870

Foll. 162–193;  $8\frac{3}{4} \times 5\frac{1}{4}$  in.; ll. 37; small neat naskhī; rubrications; copyist, Mahbub Shah; date 1140/1727.

### كتاب الأدلة

### Kitāb al-Adillah.

A manual on the principles and practical application of the shari'ah arranged as replies to a number of theoretical questions, by Abū Bakr b. Muḥammad b. Aḥmad b. Abī 'l-'Abbās al-Baīdawī.

Beginning:

الحمد لله الذي نصب للحق دليلاً لايحة الريان  
وبين حجي واضحة البرهان الخ

The work comprises the chapters common in the ordinary manuals of *furu'*.

End:

وايضا من له ان يطأء ملك اليهين كان له  
تزويجها كلامه القن

For other copies see Aṣafiyah, p. 1160 (where the date of the author's death is

confused with that of the Qur'ān commentator 'Abd-Allāh b. 'Umar al-Baiḍāwī).  
Not in H. Kh.

### 1871

Foll. 64, end defective;  $8\frac{3}{8} \times 5\frac{1}{4}$  in.; ll. 11; regular, even naskhī followed by nasta'līq; scattered marginal comments; worm-eaten; 17th century. [DELHI 822]

Annotations by Muḥammad Ya'qūb (? b. 'Alī; cf. Rāmpūr, p. 303) al-Banbānī (d. after 1081/1670; cf. no. 1525—Delhi 1756) to the hāshiyah by al-Sharīf al-Jurjānī on the *Mukhtaṣar al-muntahā* (see no. 1480).

Beginning:

(يقول العبد الضعيف محمد يعقوب البناني) حامداً  
لله على نعمائه ومصلياً على سيد الأنبياء... قال...  
ارفع التسمية بالتحميد الخ

The passages of al-Sharīf al-Jurjānī's text are introduced by قوله.

End (as here extant):

قوله فان قيل حاصله ان التقسيم ليس بمخصوص  
بنوع منه بل هو الخارج منه مباین لما عرف سابقاً  
وليس الخارج نوعاً لذلك قوله احد الواردین ...

No other copies appear to be recorded.  
Not in H. Kh.

### 1872

Foll. 96, end defective;  $7\frac{1}{4} \times 5$  in.; ll. 19; small clear naskhī changing to a more cursive hand; copious marginal comments on earlier folios; 18th century. [DELHI 821]

#### Hāshiyah 'alā Sharh Mukhtaṣar al-muntahā.

Another copy of al-Sharīf al-Jurjānī's supercommentary on the *Mukhtaṣar al-muntahā* of Ibn Ḥājib.

(See no. 1480.)

### 1873

Foll. 56–81a;  $10 \times 5\frac{3}{4}$  in.; ll. 15; coarse naskhī; rubrications; worm-eaten; date 17 Jamādā I 1083/1672. [DELHI 974c]

### مصابح المبتدى وهدایة المقتدى

#### Miṣbāh al-mubtadī' wa hidāyah al-muqtadī.

A brief treatise on the laws concerning the ritual of worship according to the Shī'ah, by Abū 'l-'Abbās [Jamāl al-Dīn] Ahmad b. Fahad al-Hillī (d. 841/1437–8; cf. I'jāz Ḥusain, no. 2967).

Beginning:

الحمد لله مانح التوفيق وموضع الطريق ومزيل  
التعويق الخ

The work comprises 3 bābs.

Fol. 56a الاول في المقدمات

Fol. 64a الباب الثاني في الصلوة

Fol. 77b الباب الثالث في الخلل الواقع في الصلوة

End:

وان يأتي بالتشدد من اوله كان احوط ولا يتحتم  
التسليم؛ ولكن هذا اخر ما نورده في هذه المقدمة  
والحمد لله الخ

No other copies appear to be recorded.  
I'jāz Ḥusain, no. 2967.

### 1874

Foll. 81b–97a;  $10 \times 5\frac{3}{4}$  in.; ll. 15; fair naskhī; rubrications; 19th century. [DELHI 974c]

A short treatise on the ceremonies of the ritual of worship, with special reference to the lexicographical significance of the terms employed. Title and author's name are lacking.

Beginning:

الحمد لله رب العالمين وصلى الله على محمد  
وأنه الطاهرين وبعد في هذه مقدمة وجيدة تشتمل على  
معانى أفعال الصلوة الخ

The work comprises the following faṣlāt:

Fol. 82a (1) في الوضوء

Fol. 85b (2) في معنى النية والقيام

Fol. 87a (3) في معنى تكبيرة الاحرام

- Fol. 87<sup>a</sup> (4) فی معنی قراءة الفاتحة  
 Fol. 90<sup>a</sup> (5) فی سورة الاخلاص  
 Fol. 92<sup>b</sup> (6) فی معنی الذکر  
 Fol. 94<sup>a</sup> (7) فی معنی التشهد  
 Fol. 96<sup>a</sup> (8) فی معنی التسلیم

End:

وجوب الاعراب فی ذلك والاستحباب اشهر اما مخارج الحروف فيجب في الجميع وليكن هذا آخر ما نورده من تسطير هذه المقدمة وانقطع الكلام بحمد الله الملك العلام وبالصلوة على خير الانام الخ

## 1875

Foll. 198–209<sup>a</sup>; 8 $\frac{3}{4}$  × 5 $\frac{1}{8}$  in.; ll. 25; small neat naskhi; rubrications; worm-eaten; 18th century.  
[DELHI 956A<sup>e</sup>]

### كتاب زبدة الأحكام في اختلاف أئمة الاعلام

*Kitāb Zubdah al-ahkām fī ikhtilāf  
a'immaḥ al-a'lām.*

A brief manual detailing the points of agreement and of difference amongst the four chief madhhabs on questions of ritual and other legal matters, by Sirāj al-Dīn 'Umar b. Ishāq b. Ahmad al-Hindi al-Ghaznawī (d. 773/1372; cf. Ibn Qutlūbughā, no. 144; *Durar al-kāminah* III 154 f.; Brockelmann II 80).

Beginning:

كتاب الطهارة اتفقوا على ان فرائض الوضوء  
اربعة غسل الوجه واليدين الى الموفقين الخ

End:

واتفقوا على ان الاب ليس له ان يستوفى القاصص  
بولده الكبير وليكن هذا اخر المختصر والله اعلم  
بالصواب الخ

For another copy see Berlin 4862.  
H. Kh. III 533.

## 1876

Folls. 43–85; 10 $\frac{3}{8}$  × 6 $\frac{1}{8}$  in.; ll. 20; inelegant Indian nasta'liq; 19th century.  
[DELHI 976c]

*al-Fawā'id al-madaniyah.*

Extracts from the work by Muhammad Amīn b. Muhammad Sharīf al-Astarābādī, beginning with the Muqaddamah.

Author's colophon:

وقد وقع الفراغ من تحرير العوائد المدنیه فی  
الربعع الاول من سنہ احدی ونیلس عدد الالف فی  
المکہ المعظمہ... تم الكتاب بیندا اللفظ،

See no. 1507 above.

## 1877

Folls. 107–124<sup>a</sup>; 10 $\frac{1}{8}$  × 6 $\frac{1}{2}$  in.; ll. 13; clear nasta'liq; rubrications; 19th century.  
[DELHI 934g]

### عدمة الاعتماد في كيفية الاجتهاد

*'Umdah al-i'timād fī kaifiyah  
al-ijtihād.*

(Or *al-Risālah al-Ijtihādīyah.*)

A tractate on the significance and methods of ijtihād—the independent deduction of new laws from precedents, by Muhadhdhib al-Dīn Ahmad b. 'Abd al-Ridā (fl. India late 11th/17th century; cf. Brockelmann II 412). The author states that he was asked to undertake the work whilst on a visit to Kābul in the year represented by the chronogram العین المتوجه والفاء i.e. 1080/1669–70.

Beginning:

احمدك يا من من علينا بال توفيق للهداية الى  
سواء الصریق الخ

The work comprises the following parts:

المقدمة فی الاجتهاد والاحتیاج اليه  
الفصل الاول فيما يتوقف عليه الاجتهاد

- Fol. 112b الفصل الثاني في الادلة  
 Fol. 114a الفصل الثالث في كيفية الاجتهاد  
 Fol. 120b الفصل الرابع في المحدث والمقلد الخ  
 Fol. 123b الخاتمه في تحريصك على المقصود

End:

ذرة مراتب الاجتهاد والاستدلال بعد ان عرفت  
 ان البلدة المذكورة الرخمة المحبوبة والحمد لله  
 وحده

No other copy appears to be recorded.  
 Not in H. Kh.

## 1878

Foll. 1-15; 8 $\frac{1}{2}$  × 6 in.; ll. 24; naskhī; rubrications;  
 worm-eaten; 17th century. [DELHI 137Aa]

### ‘Umdah al-hukkām

Three faṣls of a work, presumably for the use of judges, dealing with legal oaths. The author's name is lacking, but he may perhaps be identified with Najm al-Dīn Ibrāhīm b. ‘Alī al-Tarsūsī (d. 758/1357; cf. H. Kh. iv 258) who wrote a work of the same name. The present work appears not to form part of the ‘Umdah al-hukkām written on the same subject by Shams al-Dīn Muḥammad al-Timurtāshī (d. 1004/1595) which is fully described in Berlin 4802, the sources quoted being mainly older.

Beginning:

الفصل... فيما يجري فيه الاستخلاف وما لا يجري  
 فيه... ادعت امراة على رجل النكاح الخ

The following faṣls are also comprised here:

- Fol. 6a (3) في النكول والانماء عن اليمين  
 Fol. 9b (2) في بركة السر والعلانية واهلية المزكي  
 Fol. 12b (3) في كيفية الجرخ

End:  
 وفي الفتاوي العتابية ولو شهد وكتم آنه عبد  
 ومحدود لمرイヤم بخلاف الحاكم

No other copies appear to be recorded.  
 H. Kh. iv 258.

## 1879

Foll. 133-173; paper of various sizes uniformly mounted on paper of 10 $\frac{3}{8}$  × 6 $\frac{1}{2}$  in.; naskhī in a variety of hands (Arabic and Persian); various dates, 19th century. [DELHI 489b]

A collection of fatāwī, legal propositions and questions, of which the following indicate the chief:

- (1) Fol. 133b. Building of a mosque disputed.
- (2) Fol. 134a. A claim unsupported by proof invalid.
- (3) Fol. 134b. Fatwā concerning a disputed marriage.
- (4) Fol. 136. A wife's right to jewellery and household utensils.
- (5) Fol. 137. What persons will suffer torment in the grave.
- (6) Foll. 139-41. Various legal axioms.
- (7) Fol. 142. Eschatological—the spirits of the dead.
- (8) Fol. 143. Liability for the *mahr*.
- (9) Fol. 144. Concerning gifts (بَهْ).
- (10) Foll. 145-6. Claims to goods of varied description.
- (11) Foll. 147-8. Pledges.
- (12) Fol. 149. Claims to immovable property.
- (13) Fol. 151. Disputed loans.
- (14) Fol. 153. Invalidation of contracts.
- (15) Foll. 154-73. Various legal and religious axioms and principles.

## 1880

Foll. 189b-191; 8 $\frac{3}{4}$  × 5 $\frac{1}{8}$  in.; ll. 21; small naskhī, the points sometimes omitted; 16th century. [DELHI 507c]

A brief anonymous treatise on *fārā'iḍ*.

### Beginning:

حامداً لذى الطود والمتن مصلياً على محمد مبين  
الفرايض والسنن الخ

No divisions are indicated.

End:

ولكل من ورثه الميت الثاني سهم في وفق نصيبي  
الاولى وهي سهم والله سبحانه اعلم تم  
وبالبحير [sic] غمت بحق محمد الخ

No other copies appear to be recorded.  
Not noted in H. Kh.

1881

Foll. 22-27, end defective;  $8\frac{1}{4} \times 5$  in.; ll. 14;  
ornamental naskhi; worm-eaten; 18th century.  
[DELHI 788c]

[DELHI 788c]

A treatise on Shī‘ah farā’id. Title and author’s name are both lacking.

### Beginning:

اعلم انه اذا مات الانسان اول ما يبدأه من التركة  
بتكميشه الخ

End (as here extant):

ماتت وتركت بنتا وروحا فللبنت النصف وللزوج  
الربع والباقي للعصبة اصل المسألة ...







